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MEMORIAL

OF THE

REV. JOHN KNOX, D.D.

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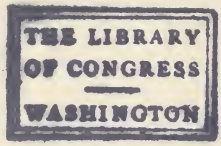

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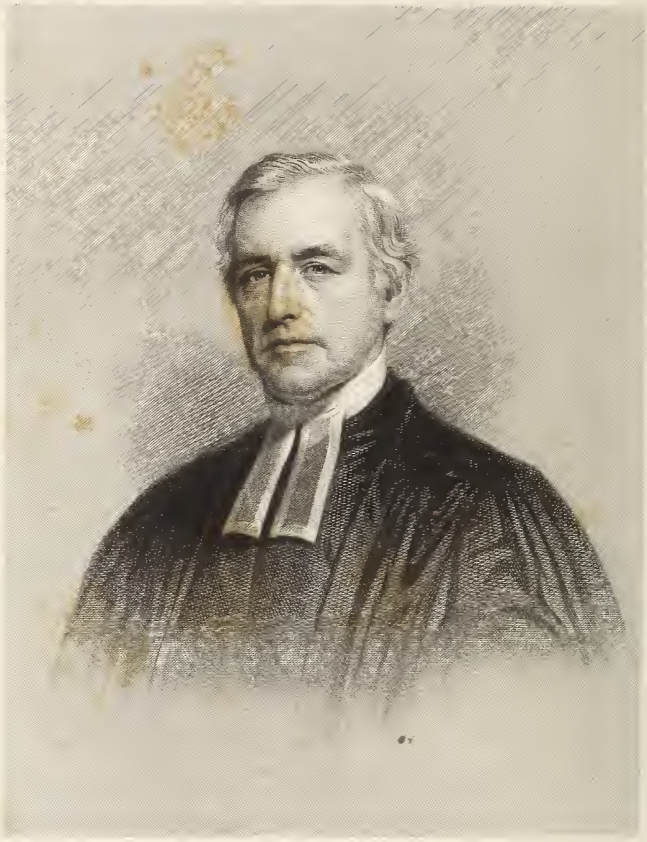

S. H. Ritchie, Sc.

John Knox

JOHN KNOX,

BORN IN ADAMS COUNTY, PA.,

JUNE 17, 1790.

LICENSED TO PREACH, JUNE, 1815.

ORDAINED AND INSTALLED

COLLEAGUE PASTOR OF THE REFORMED PROTESTANT DUTCH CHURCH IN THE CITY OF NEW-YORK,

JULY 16, 1816.

DIED JANUARY 8, 1858.

DEATH

AND

FUNERAL SERVICES.

TAKEN CHIEFLY FROM

THE CHRISTIAN INTELLIGENCER.

THE LATE REV. JOHN KNOX, D.D.

On Tuesday of last week, (January 5,) the Rev. Dr. Knox, who had been engaged in pastoral visitations, on reaching home in the after part of the day, passed out upon the back piazza of his house, which is inclosed with swinging blinds, reaching nearly to the floor; and in some way unknown, he was precipitated from an open lattice into the yard, a distance of five or six feet. He struck with his head upon the flagging, and was taken up insensible, indicating that a severe concussion of the brain, if not a fracture of the skull, had taken place. The report of the melancholy casualty spread, as sad news always does, with great rapidity, and the utmost anxiety was felt in this city and elsewhere to learn what the result of the injury would prove to be. The worst apprehensions were soon realized. In spite of medical skill and the tenderest watchfulness of Christian friendship, Dr. Knox lay until Friday afternoon last in the thrall of approaching death. From the time of his sudden fall, up to the moment of death, he gave but little evidence of consciousness. When first placed in bed, he answered two or three questions intelligently, and was heard in gentle and broken words to say, "Jesus, have mercy on me;" but very soon he seemed to hear no sound—the accustomed voice of loved ones who surrounded him brought back from his lips no response. In the grand and solemn intercourse of his soul with God, he found no place nor ability to talk with friends.

Swift as the darting arrow came the shock and the conquest of death, and laid our venerable father, brother, friend, low beneath his sceptre. He passed from the maturity of his use-

fulness and ripened vigor of honorable age, into the glory and the greatness of that immortal state for which he had been baptized and crowned by the grace of our Lord Jesus Christ.

We feel ourselves quite unable to do justice, in a brief sketch like this, to a character so orbed in beauty, so symmetrical in its proportions, so chastened in the severe and gentle virtues of manly force, so exuberant in the fruits of godly living, so rich in all the attributes of private and official worth, as was the character of Dr. Knox. Yet, for the love we bore him, we are impelled to draw in rapid outline some features of that character whom all admired, and few will ever actualize in their personal growth.

Dr. Knox was a native of Pennsylvania. He was born near Gettysburgh, in the year 1790, graduated at Dickinson College, studied Theology with the Rev. J. M. Mason, D.D., one of whose daughters he subsequently married. Forty-two years ago, he was ordained as one of the pastors of the Collegiate Reformed Dutch Church of this city, being then in the 27th year of his age. Forty-two years ago! What changes have jostled and crowded and overwhelmed each other in this city within this period! When Dr. Knox begun his ministry, the old Wall street Church stood in its stately strength. The Merchants' Exchange had not yet overshadowed Garden street, where the church of Dr. Mathews stood. The Middle Dutch Church, now the Post-Office, was then the centre of Dutch affections. Franklin Square was then the up-town of the wealthier merchants and of the distinguished citizens. Then Rodgers, and Romeyn, and Milner, and a host of men illustrious in their day, and embalmed in fragrant memories now, occupied the pulpits of this city, and adorned its civil and social life. They have passed away. The dim shadow of the all-engulfing future has received them. Their spirits have gone where the mighty rest. Their graves are almost forgotten or unnoticed now.

In the private individuality of his character, Dr. Knox was

the model of a Christian gentleman. No hurried impulses, no warping prejudices, no sharp dogmatism, no selfish indifference prevented him from exhibiting, at all times, and on all occasions, the calm, equable, humble, and dignified temper of a man who respected himself enough to respect others. Kind without an air of condescension, truthful without an ostentation of frankness, warm-hearted without credulity, scrupulously honorable, and punctiliously exact in the use of words, and in the performance of his promises, he won the friendship of those who knew him, and kept that friendship until the last.

As a preacher, Dr. Knox lacked what is commonly styled eloquence in delivery, but his manner had the best element of eloquence — which was persuasiveness. Never boisterous, never resorting to tricks of art, or follies of pantomime; he presented the truth in a clear, bold, convincing, and winning form, so that his success, in the high purpose of a Christian minister, was far greater than that of more showy and fussy men. The matter of his sermons was, of course, always evangelical, and this, as we think, is the chief secret of his long continuance in one charge, and of his undiminished influence throughout his pastorate. Other men have come and gone, attracting and losing crowds, while he kept on the even tenor of his Christian way, preaching the Gospel, and nothing but the Gospel, to the people whom he loved. The example of such a man, and of such a ministry, is worth very much to a city like this, where every species of ingenuity is tried to supplement the Gospel, with charms and devices of merely human skill.

As a philanthropist, Dr. Knox occupied a high position. He was a trustee of Columbia College, in this city; of Rutgers College, in New-Jersey; of the Leake and Watt Orphan Asylum, Chairman of the Publishing Committee of the American Tract Society, and a member of several Boards of our own Church. In all these public relations, he evinced a

steady diligence, and lent his influence and his wise counsels to the progress of their welfare.

In behalf of Rutgers College, he devoted at several times especial efforts to aid the improvement of its finances, and secure to that institution the best affections of the Church. In connection with his venerable friend, Abraham Van Nest, Esq., on one occasion, he raised the College from great embarrassment, and proved, in that regard, its almost saviour. But we must not enlarge. We saw Dr. Knox on the Monday preceding the fatal Tuesday, and he then rejoiced in the possession of health, and said that "he was growing old, he knew, and yet he felt but few of the infirmities of age." Ah! he had discovered and obeyed the great law of health, which is none other than the pursuit of worthy ends, by worthy means, with a high Christian purpose. Dr. Knox was always at work, and when the Master said, "Come up hither," he laid aside the implements of his earthly toil, and went up to rest.

THE FUNERAL.

The funeral was attended first at the house of the deceased, in Fourth street (where the Rev. Dr. McElroy, the life-long intimate friend of the deceased, delivered a short address, and offered prayer,) and thence to the Lafayette Place Church. Military demonstrations and the pompous parade of funerals in which political elements supplant all decent grief are common. But we have never witnessed such an assemblage, of such people as came to do homage to the memory and the good name of Dr. Knox.

His remains were borne by honorable men, who walked reverently beside their sacred burden. The coffin was clothed with black cloth, fastened with silver screws, with handles on the sides, and bore upon its lid a plate with the name and age of the deceased. Following the coffin were the Rev. Drs. De Witt, Vermilye, and Chambers—his bereaved colleagues—his

family, the Consistory of the church, trustees of various institutions, members of societies with whom the deceased was connected, while hundreds of clergymen of every evangelical denomination preceded the remains.

Upon entering the church an involuntary feeling of awe must have fallen upon all. The desk from which Dr. Knox had so long and so well preached was shrouded in black, and stood a mute and unconscious mourner, and solemn monitor as well. The posts of the lamps had hidden their golden splendors beneath their sombre drapery, and the sides, rear, and front of the deep recess were veiled with weeds of sorrow. The fronts of the galleries were also draped, and the organ trembled in black while it wailed sobbingly and tenderly a requiem for the dead. The congregation within the church contained most of the distinguished divines, scholars, jurists, and many of the aged inhabitants of the city. There were men whom the world honors, come to pay their homage to a Christian minister, whose highest and noblest distinction was that he lived and preached the Gospel of Jesus Christ. Such a spectacle contained more than libraries hold of instruction on the true dignity and real honor of life.

The pall-bearers were:

Rev. Dr.	Berrian,	of the	Episcopal	Church.
"	Phillips,	"	Presbyterian	"
"	Bangs,	"	Methodist	"
"	Williams,	"	Baptist	"
"	Ferris,	"	Dutch	"
"	McCartee,	"	Presbyterian	"
"	Hardenrergh,	"	Dutch	"
"	Skinner,	"	Presbyterian	"

His physicians, who followed the remains, were Drs. Gurdon Buck, John Watson, Edward L. Beadle.

The exercises in the church commenced with the funeral anthem by the choir: "I heard a voice saying unto me, Write from henceforth, Blessed are the dead who die in the Lord."

The following rich and most impressive prayer was then offered by the Rev. Dr. Spring, the senior pastor of this city:

PRAYER BY THE REV. DR. SPRING.

O Lord God! who hast laid the foundations of the earth, and the heavens are the work of thy hands. They shall perish, but thou remainest, and they all shall wax old, as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and to thy years there is no end. And this is our joy, almighty God, under those dark dispensations of thy providence which so frequently overshadow our world, and eclipse the hopes of thy people. The Lord liveth, and blessed be our Rock; and let the God of our salvation be exalted. The Lord God omnipotent reigneth, and let the earth rejoice. Yea, let the islands of the sea and the trees of the field clap their hands, because the Lord reigneth. Thou art light, and in thee is no darkness at all. Thou clothest thyself with light as with a garment, and dost array thyself in majesty and excellence. Yet, O God! while we have perfect confidence in the spotless rectitude of thy nature, and in the wisdom and goodness and faithfulness of all thy dispensations, clouds and darkness are often round about us. Justice and judgment are the habitations of thy throne. Lord, we would appear before thee, while we supplicate thy favor under the bereaving providence which summons us to this house of mourning; we would remember who it is that speaks to us, that the God of all the earth is speaking to us from the dark cloud. We would be still, and know that it is God. Thou hast a right to judge us; and if thou, Lord, shouldest mark iniquity against us, we could not answer thee for one of a thousand. By one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned. And we bow before the sentence. We must bow before it, we know; and we ask for grace to bow before it cheerfully. O Lord! we would not be found,

even under such a dispensation as this, contending with the Almighty. Who ever hardened himself against God, and prospered? We would rather lie down at thy footstool, accept the punishment of our iniquity, and magnify the God of heaven, and give him glory, before our feet stumble on the dark mountains, and we look for light, and there is darkness. What shall we say unto thee, in view of this? We look back on all thy dealings with thy beloved servant, and see so much to be thankful for in thy goodness and mercy toward him, that while we come trembling and with holy fear before thy throne, our lips shout praises. With thankful homage to thy will, we recall thy loving-kindness to this people, through the instrumentality of their faithful pastor, whose mortal remains are ready to be consigned to the clods of the valley. We thank thee for permitting him to preach the everlasting Gospel so long, and with so much success. We thank thee for the seals of his ministry which thou hast given him. We bless thee for the testimony which these have borne to his usefulness in the kingdom of thy dear Son. O Lord God! we thank thee for all those precious hopes which were often brought home to his own heart, in uttering the truths which he was permitted to proclaim to his fellow-men. And though thou hast called him away in a manner which did not allow of his testifying on his dying-bed to the preciousness of the truths to which he gave such practical testimony in his long-continued life, yet we have cause to bless thee for thy kindness to him; and we ask thee to bless this scene to our own hearts. Especially remember the afflicted family from whom thou hast taken a father and friend. Put under them thine everlasting arms, and enable them to see that the father's God is also the God of the children. Remember this whole people, and pour out thy Spirit upon them. Grant that those, who have heard and thankfully received thy truth from the lips of thy servant, may remember their obligations to the God of grace. And if there be any who have long heard

and long rejected the Gospel of the great salvation, as delivered by him, may this be the hour when some arrow from thy quiver may penetrate their hearts, that they may bow at thy footstool while it is called to-day. Remember this church, which thou hast blessed in the days of the past; for while we have stood by, and watched one and another of its ministers to the grave, the Great Shepherd has watched over it, and has said: I will never forsake thee. Teach them with prayerful minds to look up to thee, to know what thou wouldest have them to do. Guide them by thine eye, and bless them by the influence of thy grace. May this event not come without its solemn lesson of instruction to those who minister at the altar. May we realize the high privilege to stand before multitudes of our fellow-creatures, and testify to the Gospel of the grace of God. We thank thee, that the nearer we draw to the grave, and the more frequently we see it open before us, the more valuable that privilege appears to us. May we prize it more and more. May we, from whom thou hast taken a brother in the ministry, keep our lamps trimmed, and be ready for the coming of the Son of Man, not knowing at what hour we may be called to meet him. While we declare the unsearchable riches of the grace of Christ, make it precious to our own hearts. While we proclaim the obligations of thy law, may we welcome them ourselves. While we warn others to flee from the wrath to come, let us ever remember that the day is coming when we ourselves shall stand before the Son of Man with them, not to preach, but to be judged; to listen to the sentence which shall separate the righteous from the wicked; and may it be our happy lot, through thy abounding grace in Jesus Christ, to hear the welcome, little as we deserve it, "Well done, good and faithful servant, enter thou into the joy of thy Lord." And now, blessed God, as a collection of dying creatures, we come to thy throne, before we deposit the dust of our beloved brother in its last resting-place. Teach us how frail we are. Teach

us to number our days, so that we may apply our hearts unto wisdom; to bring before us the great realities of the eternal world, in all their vastness, in all their preciousness, and in all their intimate relations to our own souls. God of grace, grant, we humbly beseech thee, that if human life with any of us has been trifled with, if duties have been forgotten, that this may be the last hour in which it shall be so. If we have not devoted our services to these dying and living men, may we remember the great maxim: None of us liveth to himself, or dieth to himself; but whether we live, we live unto the Lord; whether we die, we die unto the Lord; that living or dying, we may be with the Lord. May we realize the solemnities of that hour, when in the great congregation of the universe, we shall stand at the divine bar. Prepare us, Lord, for that solemn hour, for the sake of Jesus our Redeemer, to whom, with the Father and the Holy Spirit, be endless praise. Amen.

The Rev. Dr. Bethune read selected passages of Scripture. The hymn commencing,

> "Hear what the voice from heaven proclaims
> For all the pious dead,"

was sung by the choir; when the Rev. Dr. Van Vranken, the Senior Professor of the Theological Seminary in New-Brunswick, addressed the audience as follows:

REV. DR. VAN VRANKEN'S ADDRESS.

Death is always productive of intense emotions, because it is always attended by everlasting issues of glory or of shame to the dying. It speaks a language which every human heart should hear and feel. And the effect of it we see in the domestic circle, in tears and groans, and broken hearts, and crushed spirits, and the saddest of all earthly desolations; and when we visit the house of mourning, although we go as min-

isters of consolation, we enter softly, and come away softly. For death has produced a feeling of solemnity and sadness with which nothing else would correspond. Every thing that we witness there should be sober, and sad, and tender. But if we go beyond the bounds of the domestic circle, and associate the dead with the living interests of the world; and even if we connect him with the cause of education; if we connect him with the moral improvement of the world; if we connect him with the life and with the sorrows of the distressed; if we connect him with the Church of God, with our ministry and its solemn ordinances, with our preached Gospel, and with all that renders sacred that instrument of God's appointment, with our counsels, with our plans, our efforts to improve the condition of the world and to save the souls of men—then death speaks to a larger circle, and in a louder tone. The whole community is made to hear, and an effect is often produced like the one which we now witness in this vast assemblage, in these crowded streets, in this involuntary homage to the worth of a departed servant of God.

And if he has extended his relations beyond the Church, to institutions such as are designed to promote the great work of evangelizing the world, our views are still widened, and the whole community and society at large feel that death has been in the place; and how many hearts are made to bleed!

But we may feel more deeply the visitation of death, if we view any one individual case in connection with others of similar character, and closely corresponding in time. If we witness the fall of an armor-bearer in the hosts of God, and then have to recollect for a moment, and our memory reminds us that another and another have just fallen in the same glorious cause, we feel—if we have hearts to rejoice in the prosperity of Zion, hearts to rejoice in the lively ministration of God's truth—we feel more deeply still. Three or four short months have sufficed to lay three of our standard-bearers low,

three of our mighty men. In the last four months, Ludlow, Polhemus, and Knox have fallen!

If the preservation and the perpetuity of the Church depended upon any human arm, successive bereavements like these might well make us tremble on viewing what we have lost; for we have few such men, the world has few such men, to spare. But faith must take the place of emotion, and then our fears pass away. Let it be that God has taken our strong and valiant men out of the field of action; yet every one he has preserved just so long as was necessary to accomplish the end which he designed in their vocation. And when their work is done, and not until it is done, will he call them to their eternal reward. In the mean time, let all who love the Church of God look to our exalted King, and rejoice in this, that, because he lives, we shall live also.

I am not called upon to give you any thing like a character of our departed brother. That duty will fall to other hands—to one who was associated with him in the holiest offices of religion, in the tenderest sympathies, and in a continued course of friendship that has served only to make kindred hearts mingle into unison. What the effect of the representation upon you may be, will depend entirely on the state of the conflict in your hearts, between pleasant memories and a consciousness of present bereavement.

And yet, I can hardly come to approach, and to look for a moment at the wide chasm which has been created by the loss of our departed brother, without desiring to know what it was that enabled him to hold out so long, and accomplish so much. I feel that he was truly great. It can not be said of him, while his mind and hands were occupied with a variety of things connected with the advancement of the kingdom of Christ, that he was one who did a little here, and a little there, and not much in the aggregate. Our departed brother's exertions not merely extended over a wide field, but they were efficient, and such as called forth the admiration and blessings of those

who loved the interests he endeavored to advance. The fact that he filled so large a space—the fact that he was engaged in so much, and that he accomplished so much, proves that this community, as well as the whole Church, has lost no common man. There must have been in him every element of greatness, an enlightened understanding, practical wisdom, earnestness in his application to all that he undertook. He was fervent in spirit, full of zeal for the glory of God, and the advancement of the Redeemer's kingdom. Under the influence of these high sentiments, and with the industry and application which marked our departed brother, he must have made himself felt in society, and felt only for good.

The attributes which made him so successful in his various departments, when employed in his office as a minister of the religion of Jesus, would lead us to look for every thing that the heart of a Christian can desire. A faithful exhibition of God's truth, a prayerful preparation for the services of the sanctuary, watchfulness for the souls of his flock, a godly walk and conversation exhibited day by day before them, testified to the power of the religion which he professed, so that those who saw him "took knowledge of him, that he had been with Jesus."

I scarcely know of any honor to be enjoyed by a man departing from the world greater than that which he enjoyed in the homage and veneration paid him, and in the deeply afflicted spirits of this vast community.

The excellence and the extent of his influence for so many years perhaps is now felt to be more than would otherwise have been imagined. That influence is felt in the very city that had the blessing of such a man walking through its streets, visiting house after house, administering consolation, giving instruction to the ignorant, going to places of mourning, and there mingling his sorrow with theirs whom God had afflicted. The influence, I say, of a man like that must make him a blessing to society to a degree almost incalculable. And per-

haps if we look around we shall hardly find another man whose presence would be more missed than his.

This Church for forty-two years has enjoyed his ministry; and the results of each year's successive services of the forty-two have only been to increase the veneration of the flock for their pastor; have only been to establish him more firmly in the affections of their hearts, whilst his general deportment, and the general influence which he has exerted, have tended to establish his reputation far and wide as a man who stood, I had almost said, alone. For there are few that maintain a consistency like his; few that exert so hallowed an influence as that of his daily walk and conversation; few are looked to with the confidence felt in his principles and his integrity; few are regarded so highly, as to the safety with which any cause may be committed to their guardianship.

It would be something very pleasant if we were able now to gather up the results of a life like that of our departed friend. What a gathering this would be! If we could only follow out the direct and indirect influences of a life so long, so holy, so diligent, so earnest in the cause of God! Witnesses would arise from every quarter to testify to what they have experienced through him, directly or indirectly. And the number would be multiplied, and the facts aggregated, until we should be astonished that God should connect with the exertions of one single man results so important as these. But though we can neither see nor hear these results, all of them are written in the book of God's remembrance—not only the direct results, but all remotely connected with them—all the secret influences which distill, like the dew of evening, from such a man as the departed, operating silently on the hearts of men, unconsciously alike to him and them. For when the mind is brought into contact with an object so venerated, it catches at least a portion of its spirit, or there will be a diminution of the contrary spirit, and a predisposition formed

to act like him who enjoyed so much of the confidence and the admiration of the community.

REV. DR. HUTTON'S ADDRESS.

The Rev. Dr. Hutton said: When God speaks to us by a visitation such as that which has called us here to-day, it seems to me almost like presumption for man to raise his voice. Death has sounds of its own, which are always touching, and impressive, and forcible. Its pale ensign in the countenance of our friend whom we now mourn, and whom death has stricken down, the ties which are broken, never again to be united—there are a thousand things in which death speaks to us, and speaks most powerfully. The house into which it enters is always a house of mourning—the family into which it enters is always broken—the home or the Church into which it enters is robed in blackness and mourning. Notwithstanding all the light which our blessed religion throws around the grave, still death always brings mourning in its train.

And, brethren, God meant that it should. God meant that death should never come without touching our hearts and affecting our feelings. He wants us to mourn when death strikes near to us. You remember our Divine Lord and Redeemer, when he stood on one occasion, as we are standing to-day, beside the grave of a friend—he wept. And if I could consult my own feelings alone, I would follow his blessed example, and weep now. And I feel that all who knew our departed friend would join with me.

But on that same occasion, when our beloved Lord stood by the grave of his friend, you may remember he uttered these words: "Whosoever believeth in me, though he were dead, yet shall he live." And I can not help the thought, even amid all this drapery of mourning. I feel that our departed father and brother lives. Yes, he lives! Whenever the thoughts are recalled to the fact of the loss which we have experienced,

(and oh! how many things recall that loss!—we can hardly move out in the street without missing his kindly voice and his loving hand; we do feel his loss,) yet I can not but feel that he lives. I can not keep my heart around his coffin—it rises to the brighter and the better world. Even to-day, gathered as we are in the house of our God, God's own house, I recall the words read a few moments since in our hearing: God has prepared a place for us—"in my Father's house are many mansions."

I can not but contrast this scene here on earth, which this event has produced, with the one which it produces on high—the double aspect in which the death of our departed friend is thus presented. The aspect here I need not speak of. The tears which have fallen, the sighs which are heard, the anguish of soul which those most nearly connected with our departed brother feel—all tell us what the scene is here on earth. Friends, seek to cast your eyes to the brighter world. Seek to realize the scene presented there at the death of our departed brother. Said our Divine Master: "Father, I will that my servant be with me where I am." 'T was the voice of Jesus, and all heaven was interested in it. And at the call of that voice the spirit of our departed brother entered the bright and the glorious world. There was joy in heaven, though there was sorrow on earth. The harp of David resounds with a new song; the strings of Isaiah's harp sound with a new joy; for a bright and glorious servant of God has come home.

Imagine our dear father and brother, who, for forty-two years, has been ministering in this Church, watching by the bed-side of the dying, and helping them through to their bright abode. Here his sad congregation gather, and weep as they remember him. But oh! the congregation of the saints to whom he has ministered while here! How different the congregation in the brighter world appears from this. They gather around him to welcome him home; they recognize him as their pastor and friend when they were on earth. Oh!

methinks, sweet, and kind, and gentle as is our remembrance of the kindness of our friend, with what great joy must they be filled, and with what rapture he will be greeted there! With what pleasure and gratitude must he take the crown of his rejoicing, and lay it at his Saviour's feet, with the wondering acknowledgment: "Why, Lord, have I been made to receive such great joy?"

And now, dear friends, why do I thus bring to your view these two aspects of the death of our departed brother? Why do I lead your thoughts to that brighter world, in contrast with this? Is it to make the present seem the darker? Oh! no. Remember that this vision, which our Father gives us, of that brighter and better world, is the vision given in Jesus dying to save sinners. It is through this Almighty Saviour that we are permitted to indulge in the vision of that happiness in which we believe he now mingles. And though the scenes of death be dark and sad here, yet all the light which we enjoy under these circumstances is the light reflected from the brighter world. I present before you this scene, because, now he is dead, I desire to do that, in which, and for which, he labored all his life. I am presenting to you Christ crucified—the only hope and the only help of our fallen world. Methinks that if you will only let your minds follow me to that brighter world, you will find that there is a louder call made now by our deceased brother, in the name of his Divine Master, than he ever made while here on earth.

Children, sons and daughters of our departed friend, think of him in the happy world, meeting the beloved partner of his life. Does he not bid you come to the brighter world? Does he not say, "Children, here—here is home, here is home?" I think that you must acknowledge there is a new tie created and a new call to you from that upper world.

Dear friends in the ministry, and especially you who were his colleagues, is there not in the thought that your loved brother has gone before you, and that you will soon follow—

is there not preaching of Christ crucified in this, even to your own souls? And brethren, you who were wont to gather within these walls, and listen to his words, how often has he stood where I now stand, pointing you to that brighter and better world, and bidding you come to Jesus that you might live. Oh! methinks I see him to-day pointing—no, no longer pointing, for no longer has he to look up—but beckoning to you from those purer worlds, urging those of you whom, when here, he sought to lead to the Saviour, still to come to him. Therefore speak I of that scene. It preaches Christ crucified, whom our departed friend and brother loved. Oh! let the scene teach us, and let us heed the lesson.

The following prayer was then offered by the Rev. Dr. Magie, of Elizabeth, N. J.

PRAYER BY THE REV. DR. MAGIE.

O God, our Heavenly Father! we thank thee that we have the opportunity of coming before thee once more, and of spreading our sorrows before the mercy-seat. We rejoice in this privilege when trials overtake us, and dark dispensations of thy providence occur to us, and beloved friends are torn away from our side—that we may come and pray to thee through Christ. Thou Divine Saviour! thou compassionate Son of God! do thou extend thine hand, and thine help to us. We commend this broken and bereaved family to the care of a covenant-keeping God. May all the prayers that our departed brother, and his beloved and sainted wife, long offered for them, be answered and fulfilled. May the dear brethren, with whom he labored so long and so lovingly, be strengthened to walk in his steps—to follow him as he followed Christ. And may the people to whom he broke the bread of life, whose sick beds he visited, with whom he mingled in their sorrows and joys, now remember the words that he spoke to them while he was yet present with them. May all the institutions

in which he took so lively an interest be benefited, even by his death. O God! we rejoice that this scene is not a scene of sadness alone. There is light shining in this house of mourning, the light that shines from the Gospel of Christ. And we now, as we close these services, commend ourselves to God, and to the Word of his grace, which is able to keep us from falling, and to build us up, and give us an inheritance among them that are sanctified. Oh! may we be so happy as to meet at last, washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God! And to the Father, the Son, and the Holy Spirit, be all the praise forever. Amen.

The 753d Hymn,

> "Unveil thy bosom, faithful tomb,
> Take this new treasure to thy trust,"

was then sung, and the vast audience, after taking a final look of the familiar features of the venerated dead, slowly separated.

A part of the Burial Service of the Church was said at the vault, by the Rev. Dr. Bethune. The Rev. Dr. Van Vranken pronounced the benediction.

The remains were then interred in the family vault, adjoining the Church on Lafayette Place, where also lie the remains of Mrs. Knox.

On the coffin was a plate bearing this inscription:

REV. JOHN KNOX, D. D.,

BORN JUNE 17, 1790,

DIED JANUARY 8, 1858.

PROCEEDINGS

OF

CONSISTORY.

ACTS OF CONSISTORY.

At a meeting of the minister, elders, and deacons of the Reformed Protestant Dutch Church of the City of New-York, held January 9, 1858,

The President announced that the meeting was called in consequence of the decease, last evening, of our Senior Pastor, Rev. John Knox, D.D.; that Consistory take such order in reference thereto as they may deem appropriate.

Whereupon it was ordered, That a Committee of Six be appointed to make all proper arrangements for the funeral, and that they consult with the family of the deceased, and fully carry out their wishes as to the order and details of the funeral.

Messrs. Van Nest, Lynes, Beadle, Brower, Schieffelin, and Monroe were appointed such Committee.

Resolved, That this Consistory, the Ministers, Elders, and Deacons, attend the funeral as mourners, and wear the usual badge of mourning.

Resolved, That we meet at this place on the day of the funeral, and proceed to the house in a body, to join in the procession.

Resolved, That a copy of these Resolutions be sent to the family of the deceased by the Clerk.

In Consistory, *January* 14*th*, 1858.

"*Resolved*, That the following minute, in relation to the death of their beloved Senior Pastor, be entered on the Minutes of Consistory:

"While the Consistory desire to bow with submission to the ever wise providence of the Head of the Church, in removing from them suddenly, by death, their beloved and valuable pastor, John Knox, D.D., they feel this bereavement to be a sorely distressing one to the Church in which he has so long labored with diligence,

fidelity, and success, and where his memory is so deeply rooted and embalmed in the affections of the people.

"Dr. Knox was settled as colleague pastor of this Church in July, 1816, and has remained in the active discharge of the duties of his ministry for forty-one years and six months, when he was suddenly called from earth to heaven on the 8th January instant.

"In him there was a beautiful combination of traits of character which fitted him for the great and prolonged usefulness which he exercised during his life, and which commanded the uninterrupted respect, confidence, and affection of not only the Church, but of the community at large.

"His piety was sincere and deep, and ever appeared to be the element in which he moved. His judgment was sound and practical, his spirit kind and tender, and his wisdom manifest in devising and executing measures of usefulness. His preaching was uniformly evangelical, experimental, and instructive. He ever kept a watchful eye over the wide extent of the pastoral charge, and assiduously performed the pastoral duties relating to it. His intercourse with his people ever left the most grateful impression, and his visits in the season of affliction and in the chamber of sickness were most highly prized.

"Since 1833, at the death of Dr. Kuypers, he has been the senior colleague. His wisdom, prudence, and kindness have been of signal advantage in the Collegiate charge. Uninterrupted harmony has existed, and his surviving colleagues feel themselves specially bereaved. He has been placed in a number of important trusts by the General Synod of our Church, in which, by his efficient exertions, he has been instrumental to promote the interests of the Reformed Dutch Church at large. At the same time he filled several important positions in some of the literary and benevolent institutions of this city, in which his counsels and labors were of the greatest value.

"A few years past, his health became more firm and robust than in some former years; and the prospect was bright for many years of continued active duty. Suddenly he was called away, in circumstances the intelligence of which thrilled the community. But, though sudden, it 'found him with his loins girded, and watching.' It was a translation in a moment from earth to heaven; from the scene of his toils and his conflicts to that of his rest and victory.

"The Consistory deeply sympathize with his bereaved family, assure them of the veneration and love with which they will ever

cherish the memory of their now glorified father, and pray that the God of their parents will extend to their children and their children's children the blessings of the covenant, and at last reunite them in heaven.

"*Resolved*, That it be referred to our Senior Pastor, the Rev. Dr. De Witt, to preach the funeral sermon on the occasion of the death of our late Pastor, the Rev. Dr. Knox, in each of our churches."

In Consistory, February 4, 1858.

"*Resolved*, That the Rev. Dr. De Witt be requested to furnish, for publication, his sermon commemorative of our deceased Pastor, Rev. John Knox, D.D., and that the publication of the sermon, with such other matter as they shall deem proper, be committed to the committee who had charge of the funeral ceremonies."

Extract from the Minutes.

GEO. S. STITT, *Clerk.*

A DISCOURSE,

COMMEMORATIVE OF THE

REV. JOHN KNOX, D.D.,

DELIVERED IN THE

MIDDLE DUTCH CHURCH, LAFAYETTE PLACE,

On the Evening of Sabbath, Jan. 24, 1858,

BY

THOMAS DE WITT, D.D.,

ONE OF THE MINISTERS OF SAID CHURCH.

SERMON.

Acts 20 : 24 : "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received by the Lord Jesus, to testify the grace of God :"

connected with

2 Timothy 4 : 6, 7, 8 : "For I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight, I have finished my course ; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not unto me only, but unto all them also that love his appearing."

The emblems of mourning surrounding us are not a mere drapery, as a pageant, attracting outward observation. They fitly correspond with the deep-rooted feelings of sorrow for the loss of their venerated and beloved senior pastor, which pervade this whole church and congregation. They correspond also with the widely spread general sentiment of the community at large, which, although it may be less deep and strong, is equally true, sincere, and cordial. This was strikingly testified, on the occasion of the recent funeral solemnities, by the crowds of our citizens gathered together, and the common feeling which seemed to influence them. Surely we are allowed, and called to mourn. God declares it to have been the sin of Israel

of old, that they were not grieved under the afflictions dispensed by his hand; "*I have stricken them, but they were not grieved.*" If "NO chastening is, for the present, not joyous, but grievous," then a chastening like this must be truly and greatly grievous.

In the death of God's servant, whose memory we now cherish, HE has smitten us. HE has smitten the family circle, largely branched out, where his spirit and life were habitually felt, and seen in all their loveliness, consistency, and value, where his doctrine distilled as the dew, and his influence spread blesssings around. HE has smitten this church over which he was placed, where he labored for so long a period of years with signal diligence and acceptance; where his name is as ointment poured forth, and where the best monument to his memory will be reared in the warm affections and enduring remembrance of the hearts of the people, to be handed down to children's children. HE has smitten the community at large, who not only witnessed, felt, and confessed his "holy, just, and unblamable conversation," but reaped the fruits of his varied, active, and efficient labors for the public good. The Psalmist exclaims, (Ps. 12 : 1 :) "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." Isaiah declares, (Is. 57 : 1 :) "The righteous perisheth, and no man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come." How pleasantly is it immediately added: "He shall enter into peace, they shall rest in their beds, each one walking in his uprightness."

Mournful and bereaving as is the stroke of Providence which has removed from us our beloved and valued pastor and friend, there arise nothing in this scene but pleasant memories which crowd upon the mind in the review of his life and ministry, and in his death we are warranted to contemplate the victory he gained as now invested with the "crown of righteousness," and enjoying the "inheritance incorruptible and undefiled in the heavens." This church has been favored and blessed with his prolonged ministry of forty-one years and a half in uninterrupted confidence and affection, and with abiding usefulness. It is for us to embalm his memory, and in view of his recently opened and now closed grave, to take a retrospect of his life and ministerial service, and then meditate on his death in all its attending circumstances, and all the everlasting issues following it in the glory revealed.

The two passages of Scripture which I have placed in connection, are adapted to lead us to a right consideration of the Providence which has assembled us, and are appropriate to the special commemorative exercise, in which we are now engaged. The *first* passage is taken from the address delivered by the Apostle Paul to the assembled elders of the Church at Ephesus, when he was about to leave them after a ministry of more than three years, and when he bade them an affectionate and tender farewell. The address is a most impressive, faithful, and affectionate one. It is no wonder that after its close, and as Paul was about to leave them, those assembled "all wept, and fell upon his neck, and kissed him, sorrowing most of all for the words which

he spake that they should see his face no more." The *second* passage is from Paul's second epistle to Timothy, written at the time of his second imprisonment at Rome, and just previous to the martyrdom which, we learn from ecclesiastical history, he suffered there. To this he refers: "I am now ready to be offered up, the time of my departure is come." Timothy was Paul's son in the faith and ministry of the Gospel. The immediate context charges him in relation to the proper discharge of the duties of the mimistry. The words quoted, "I have fought a good fight," etc., while they have a bearing upon the Christian life in general, refer particularly to the service of the ministry, and connect fidelity in that service with the gracious and blessed reward which follows it. These connected passages place before us the MINISTRY OF PAUL and the CLOSE OF IT AT DEATH.

I. THE MINISTRY OF PAUL.—In the address to the elders of the Church at Ephesus, he distinctly refers to the appropriate duties and employments of the ministry, to the principles which governed him, and the spirit which characterized and animated him in the discharge of these duties, and so also to the means by which, and the manner in which they were performed. In the history of Paul's labors in the ministry of the Gospel, furnished in the Acts of the Apostle, compared with his own delineation of them in his address to the elders of Ephesus, and with his reference to them in numerous passages in his epistles, as well as the instructions and motive which he urges upon the ministry, we find a model sub-

lime, beautiful, and attractive, which every minister should, however imperfectly and feebly, yet truly and faithfully, copy. Let the address to the elders at Ephesus, with its numerous teachings and references as to the character, duties, difficulties, encouragements, and results of the ministry, be ever present to the mind of every minister, and be his *vade mecum* through his whole course.

We quote a large part of his address to the Ephesian elders, bearing upon the course of his ministry.

"Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews. And how I kept nothing profitable unto you, but have shown you, and taught publicly, and from house to house, testifying both to the Jews, and to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and affliction abide me. But none of these things move me, neither count I my life dear unto me, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare the whole counsel of God."

In this passage Paul adverts to the *office he sustained; the theme of his ministrations; the spirit which he cherished, and by which he was influenced in his work; the industry and fidelity with which he employed the various means for effecting the object of the ministry; the difficulties encountered in the prosecution of it; the firmness of principle, and decision of character, which carried him steadily through his whole course; and the approving testimony of an enlightened and sanctified conscience and heart as to the discharge of his ministry.*

These points well deserve an expanded discussion, and the outlines are here given, which, if filled up, would furnish a full and satisfactory exhibition of the Gospel ministry. But in this discourse devoted to the consideration of the life and death of our departed friend and pastor, room is not allowed for an extended view, and a very brief notice of these points only can be taken.

1. Paul speaks of the OFFICE WITH WHICH HE WAS INVESTED, and which he terms, "the ministry which he had received from the Lord Jesus." God in his infinite wisdom and love has provided salvation for sinful man lost in guilt and depravity, through the redemption which is in Christ Jesus. To effect this salvation he has ordained a ministry of the truth and grace he has revealed, and committed it to mortal men, raised out of the ruins of the fall, redeemed and sanctified. "The treasure is committed unto earthen vessels, that the excellency of the power may be of God." This ministry is connected with the declaration of divine truth, with the organization of Christ's Church on earth, and with the

employment of the various means and agencies by which the truth is made effectual. It is termed by the Apostle in the fifth chapter of the second Epistle to the Corinthians, "the ministry of reconciliation." In that ministry we stand habitually between God and man. "We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled unto God." Everlasting issues await this ministry. It must prove either a "savor of life unto life, or of death unto death." It is received from Christ, who, ascending on high, and leading captivity captive, gave the gift of this ministry, that God might dwell with the rebellious. As he was about to ascend on high, he gave the commission: "Go ye and preach the gospel to every creature," and added the promise: "Lo! I am with you alway, even unto the end of the world."

2. The theme of Paul's ministration.—*To testify the Gospel of the grace of God, and to testify repentance toward God, and faith toward our Lord Jesus Christ.* The grace of God in the provision of redemption, and salvation through the atonement and mediation of Jesus Christ, as revealed in his word, and applied by the spirit to the soul, is interwoven with the vitality and marrow of the Gospel. With propriety, therefore, is it termed the "Gospel of the grace of God."

The cross of Christ is the central point, whence radiate all those truths, which, while they unfold the way of salvation, bear harmoniously and fully upon the interests, the hopes, the duties, and consolations of men. The exercises of "repentance toward God, and faith

toward our Lord Jesus Christ," correspond to our *lost* estate by nature, and our *saved* estate by grace, and are interwoven with the doctrines, exhortations, precepts, and promises of the divine word. They must ever be the burden of the message of the ministry of the Gospel. Paul declares in his epistle to the Corinthians: "I determined to know nothing among you, save Jesus Christ, and him crucified." "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for his sake." Such must be the determination and spirit of every true minister of the Gospel.

3. The spirit which Paul cherished, and by which he was influenced in his work.—"*Serving the Lord with all humility of mind, and with many tears.*" Humility is the very element of holiness in the service of God by his creatures. Holy angels confirmed in their first estate are most humble. Peculiar must be the feelings of self-abasement of the penitent sinner returning to God, and hoping in the pardoning mercy and saving grace of the Redeemer. This temper of soul is placed at the very head of the beatitudes pronounced by our Saviour, and was frequently enforced and illustrated in his discourses with his disciples. It is to invest and adorn as a garment. "Be ye clothed with humility." When we read the epistles of Paul, we observe, how deeply humility was rooted in his heart. While we mark the ardor of his spirit, and the vigor of his efforts, we find his humility uniform and prominent. Connected with this humility of mind in the ministry of Paul was great tenderness of feeling. "*With many tears.*" The noble-minded and heroic Paul, "who count-

ed not his life dear unto him," so that he might fulfill his ministry," and who looked death and danger in the face with a calm and unmoved spirit in the prosecution of his work, yet shed many tears. What a combination do we here find of a gifted and cultivated mind, and firm purpose, and decision, with prevailing warm and tender affection. Humility and tenderness of heart are important and vital elements in the character of true heroism. Blind obstinacy is generated and nourished by pride and selfishness, but true decision of character and moral heroism are ever connected with the calm and enlightened mind, and the affectionate and loving heart. When Paul was arraigned before the Sanhedrim at Jerusalem, and in chains before the Roman Governor, we do not read of his weeping, but his soul towered over his persecutors, while his countenance shone with a radiance like that which possessed Stephen in his last hours. How expressive was his response to Agrippa. "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, *except these bonds.*" But when we trace him laboring and watching for souls, and feeding the flock of Christ, what exquisite tenderness does he display! Speaking of the enemies of the Gospel, he writes: "Of whom I have often told you, and tell you even now, *weeping*, that they are the enemies of the cross of Christ." (Phil. 3.) How impressively does he state his spirit and conversation exhibited in the midst of the churches, which he was instrumental in rearing, and in which he labored. "We were gentle among you, as a nurse cherisheth her children. So being affectionately desirous of you, we were willing

to have imparted to you, not the Gospel of God only, but our own souls also, because ye were dear to us." This spirit was assimilated to that of his Saviour, who never wept, but was calm and undisturbed under his own trials and sorrows, but wept at the grave of Lazarus, and over guilty and doomed Jerusalem.

4. The industry and fidelity which Paul employed in pursuing the object of his ministry.—*He "kept back nothing that was profitable from them."* He "showed them publicly, *and taught them from house to house.*" "He shunned not to declare the *whole counsel of God.*" What unremitted diligence and activity are here exhibited, what sedulous care to employ the best means, and wisely to apply them, what watchfulness in regarding the individual state of every member of his charge, and what solicitude to declare the pure truth in its just discrimination! When we read his epistles, we find the same spirit breathed, and the same unwearied diligence in the use of all means to fulfill the work of his ministry. The directions he gives to Timothy were exemplified by himself. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." "Watch thou in all things, endure afflictions; make full proof of thy ministry."

5. The difficulties and trials encountered by Paul in the prosecution of his ministry, and the firmness of principle and decision of character, which carried him through his whole course.—He speaks of "the many temptations by the lying in wait of the Jews," and he surely anticipates that in every city bonds and imprisonment awaited him. The

form and severity of the temptations and trials which beset the ministry now, are different from those which met Paul, but the world is still unchanged in its reigning spirit, and its friendship is still enmity against God. The Gospel applied with power and faithfulness to the consciences and hearts of men, will prove, to the unrenewed, "foolishness," and excite opposition. The insidious wiles of the world "*lying in wait*," are the most to be guarded against, and Satan has his greatest advantage when he transforms himself into "*an angel of light*." A minister needs a peculiar and strict discipline of his heart in all circumstances, continually to make full proof of his ministry. Then when the severest trials and the strongest opposition arise, he will remain calm, peaceful, and unmoved. In view of the temptations which laid in wait, and in distinct apprehension of the persecutions and afflictions which were before him, Paul humbly and confidently said, "None of these things move me," etc. His singleness of aim, his strength of faith, his loving devotedness to the service in which he was engaged, sustained him in all his course, and enabled him to "finish it with joy." He writes to the Philippians: "This ONE THING I do, forgetting the things that are behind, and reaching forth to the things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

6. Hence Paul cherished THE APPROVING TESTIMONY OF AN ENLIGHTENED AND SANCTIFIED CONSCIENCE AND HEART AS TO THE DISCHARGE OF HIS MINISTRY.—"I take you all to witness this day, that I am pure from the blood of all men. For I have not shunned to de-

clare unto you the whole counsel of God." Thus he writes to the Corinthians: "Therefore seeing we have this ministry, as we have received mercy, we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."

The verses quoted from the Epistle to Timothy lead us to contemplate the CLOSE OF PAUL'S MINISTRY at death. He was then in bonds at his second imprisonment in Rome, and in expectation of immediate martyrdom, which we learn from ecclesiastical history there took place. After directing his son Timothy in reference to the discharge of the duties of the ministry, he takes an approving review of his ministerial course, connected with a rejoicing prospect of its gracious reward with the crown of righteousness in heaven. In the review he says: "I have fought a good fight, I have finished my course, I have kept the faith." How beautifully and aptly do these several expressions correspond to Paul's delineation of the ministerial course, which he pursued, in his address to the elders of the Church at Ephesus! "I HAVE FOUGHT A GOOD FIGHT." In his address he speaks of the temptations lying in wait, and the persecutions and afflictions which attended and awaited him. "I HAVE FINISHED MY COURSE." This is exactly corresponding to the phrase in his address, that "I might finish my course with joy." To the elders of Ephesus he declares his humble and firm purpose, amid all circumstances so to fulfill the ministry which he had received of the Lord Jesus, as to "finish his course with joy." Now in

immediate view of death, and in a distinct and enlightened review he exclaims: "It is finished with joy." "I HAVE KEPT THE FAITH." This alludes not merely or directly to his personal adherence to the faith he had received, but particularly to his ministry of the truth. This corresponds to the portion of his address as to the testimony he bore of his declaration of the whole counsel of God, so as to be pure from the blood of all men. With such a review he connects the exulting prospect of the reward of grace, with the plaudit: "Well done, good and faithful servant, enter thou into the joy of thy Lord." There is a force in the expressions as we separately trace them. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing." The dissection of this sentence into the terms which compose it, as separately contemplated, and then brought into their connection, will unfold a beauty and force in their meaning, not apprehended in the first general view. On the distinct points we can not dwell, but merely direct attention to one, "*Not to me only, but unto all them that love his appearing.*" Looking forward to his own "crown of righteousness and glory," his heart at once embraces all the redeemed of Christ, here described as "loving his appearing." The communion of saints on earth assimilates to, and is preparatory to the communion of saints in heaven. As Paul here adverts to the course of his own ministry and its results, he doubtless has peculiar respect to its fruits in sinners converted, brought to Christ and trained for heaven. This relation is one of

inexpressible tenderness. The Apostle says: "Though ye have ten thousand instructors in Christ, yet have ye not many fathers." "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus at his coming? Ye are our glory and joy." Great will be the bliss and joy in having the crown of righteousness and glory studded with jewels of sinners saved.

> "Then, holy, happy Shepherd! thou shalt stand
> Among thy ransomed sheep at Christ's right hand;
> Receive thy blest reward, in glory rise,
> And like a star illume the upper skies."

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever."

The lineaments of a faithful evangelical ministry, as drawn by Paul, and the joyful close and issue of it, are not inappropriate to a view and contemplation of the life and death of our late senior pastor.

We proceed to give a brief sketch of the early life and training of our departed friend and pastor, until he entered the ministry and became the pastor of this church. Then after considering some of the traits of his character harmoniously adjusted, and consistently exemplified, we shall trace his onward course of faithful and useful labor in the offices he sustained, and the trusts committed to him.

Dr. Knox was born June 17, 1790. It was his privilege and happiness to be descended from a chain of pious ancestry. His grandfather, Samuel Knox, of a

Scotch Presbyterian family, emigrated from the north of Ireland about a century since, and settled in Adams county, Pennsylvania, near Gettysburgh, on a property still possessed by his descendants. He died in 1808 at the age of eighty-two. Dr. Knox spoke with deep emotion of the excellent traits which adorned his character. He was eminently pious, well instructed, and intelligent in evangelical truth. Thus his grandson received from him many of his first lessons in the truths of the Gospel. Often did they kneel together in the closet, when the aged Christian would pour out his heart in behalf of his grandson. Dr. Knox, in the intimacy of his family-circle, has been known in recurring to his grandfather to shed tears and exclaim, *Oh! how I loved him!* * It is believed that the care and the efforts of this man of God exerted a great influence in early childhood and youth in forming his character, which through life was so beautifully and consistently unfolded. The pious wife of this venerable man died in 1818 at the age of eighty-four. Her Bible with Canne's notes, passed into the hands of our deceased friend, and was his devotional companion to the last of his life.

His father was Dr. Samuel Knox, who died on the homestead, in Adams county, in 1821, at the age of sixty. He was a physician in high reputation, and with large practice. He was known as a pious man, and held in high reputation in the church and the community, and his house was the resort of pious ministers. His mother was a worthy helpmate of her husband. She survived him a number of years, and died in 1843. Many in our

* See Appendix, Note A.

church will remember this mother in Israel by the visits she was accustomed to pay to her son. Under such happy and continued influences his spirit and character were formed from early childhood and youth; and as was the child, so afterwards became the man. From childhood he evinced great conscientiousness, tenderness, and affection, and a strict regard to every duty assigned to him. He received his instruction in preparation for college from his father, and from the minister of the church to which the family were attached, and of which he early became a member. He entered the junior class in Dickinson College, at Carlisle, in 1809, and graduated in 1811. In his college life, professors and students alike regarded him with respect and affection, and in no case have the associations then formed been terminated but by death. The few of his early companions will cherish his memory as that of one who in mature and older years developed into ripeness the strong, lovely, and pure traits of character which in youth attracted their hearty esteem.

Leaving college, he at once resolved upon fulfilling the purpose, which he had long entertained, of a course of preparation for the ministry, and entered into the Theological Seminary of the Associate Reformed Church in this city, under the superintendence of Rev. Dr. John M. Mason. While there, the impression he made within the Seminary was strong, and excited the hope of his future usefulness. Among his fellow-students there arose an attachment to him which bound them as with clasps of steel, and which, instead of weakening, became stronger by years. At that time, an acute observer of

character remarked: "He is one of nature's noblemen." It might have been added, "made so by divine grace."

An incident occurred in the course of these his studies, which has recently been related to me, and which I venture to insert here. In the year 1812, he was travelling in the mountainous parts of western Pennsylvania, when he alighted upon a poor cottage. On entering it, he found, amid the signs of poverty around, two aged persons, with their two daughters, with the air of respectability in their great destitution. On conversing with them, he found they were Gen. Arthur St. Clair, a soldier in the French war, Maj. General in the Revolutionary Army, and afterwards Governor of the North-Western Territory, with his family. Much affected with the incident, he made a statement appealing to American patriotism and Christian benevolence. Some benevolent ladies moved thereby, it is said, collected in this city eleven hundred dollars.

He received his licensure to preach the Gospel in 1815. It was a rule in the Associate Reformed Church, that after licensure, a year should be spent in visiting the vacancies within the bounds of the Church, as arranged by the Synod. After fulfilling his appointments, he received calls for settlement from three of the leading vacancies.* At this time, ministerial aid was needed in this our Collegiate Church. Having become favorably known during his residence as a theological student in the city, and having preached to the acceptance of the congregation, he was unanimously called as one of the colleague pastors, and was installed July 16, 1816. His classmate and friend, Paschal N. Strong, was called

* See Appendix, Note B.

and settled at the same time. Drs. Milledoler and Kuypers were at this time the officiating ministers. Dr. Milledoler left in 1825, being called to the Professorship of Theology in our Theological Seminary at New-Brunswick. Dr. Kuypers died in 1833, since which Dr. Knox has been the senior minister for the period of nearly twenty-five years. Through his whole ministerial course he has been in the most affectionate and confidential intercourse with all his colleagues, and his sound judgment, affectionate kindness, and practical wisdom have been eminently serviceable in that relation.

In 1818, Dr. Knox entered into the marriage relation with the eldest daughter of his theological instructor, the Rev. Dr. Mason, in whom he received a rich blessing and found a true helpmate. I may be here allowed to pay a passing tribute to her memory. She was gifted with a strong mind, which was well cultivated. She was unpretending and simple in her manners. Her spirit was social, kind, and buoyant. In the numerous family of children given to them, she exerted the happiest influence, and was a light in her household; and her influence in the whole circle in which she moved was pleasant and salutary. Her memory is endeared to the congregation of her husband's charge. She died July 6, 1855, rejoicing in the hope of the Gospel.* After a separation of two years and a half, their bodies now lie side by side in the tomb, and their spirits are reunited in the presence of Christ, where there is fullness of joy.†

* See Appendix, Note C.

† In the life of Dr. Mason, we find in a letter from him to his uncle, Ebenezer Mason, of Edinburgh, the following reference to the approaching marriage

We now proceed to advert to some of the traits of character in our deceased friend and pastor, and afterwards take a view of their development in the different fields he occupied and in the offices he sustained.

In recalling to my mind my endeared friend, and following the current of his life during the thirty years in which I have been intimately associated with him, and in attempting to delineate his character, I feel a difficulty arising from the beautiful harmony of these traits, the symmetry of his whole character, and the even and steadfast course which he pursued through life. There was no peculiar prominence in any one trait so as to obscure and depress others; nor was his life filled with peculiar or extraordinary incidents. His path from the morning of life was that of the just, shining more and more steadily and onward to the perfect day.

Where there is a river arising from and nourished by springs beneath, copiously supplying it, and which passes through a level country in a straight direction, enlarging and deepening its channel, and quietly spreading fertility on all sides, there is very little to supply the pencil of the painter to furnish a prominent picture.

of his daughter, which took place May 11, 1818. The brief allusion to Dr. K.'s traits of character exhibits him as he appeared through life: "Euphemia, who loses none of her superiority and interest, is shortly to be married to one of my pupils, a minister of the Dutch Church in this city. He has the name of a famous reformer—John Knox, and was he a lineal descendant of that great man, would not shame his blood. The fire of the Scottish Elijah he has not, for he has not so many bad materials to burn up; but he is much respected for his piety, good sense, sound doctrine, and calm intrepidity in the work of the Lord."

But where there are mountains, and cascades, and curves, and corners, the picture is readily filled up.

In presenting a short outline of the traits of his character, it is difficult to avoid the aspect of indulging in the vein of eulogy. But I am conscious that it is not merely affectionate attachment to his memory, but a knowledge carefully formed with the best opportunities in the intimacies of intercourse of observing him in the different circumstances of life, that guides me in the estimate. And I well know that the whole circle of his acquaintances and friends, especially those who have been for the longest period acquainted with him, will testify that I use in relation to him the language of truth and soberness.

1. Dr. Knox was a man of DISCIPLINED, EARNEST, AND UNIFORM PIETY. The process by which he was very early trained in the fear of God and the love of Christ, has been adverted to. Hence it was not of a fitful nature, swayed by impulses, and fluctuating in its nature, but it became incorporated with his nature, and was the vital element in which he lived and moved. It breathed in his spirit, it spake in his words, and acted in his life. He was a man of prayer, acknowledging the Lord in all his ways. Humble in his spirit, and never obtruding any thing in relation to his personal religious character and exercise, yet no one could stay by his side without realizing that he was a devout man, living and walking in a heavenly atmosphere. It was this strength and culture of early piety which, grafted upon a pleasant natural temperament, moulded his character in the form it displayed through life, and gave to him that

love and respect which clustered around him, and furnished him with that silently growing and expanding usefulness he exerted.

2. He was a man of great CONSCIENTIOUSNESS, SIMPLICITY, AND INTEGRITY OF CHARACTER. He had the wisdom to mark times and circumstances, in order to regulate his judgment and course of conduct, but guile was never found in his heart or on his lips. What he thought and felt he spoke. The "hidden things of dishonesty" never came near him, or were his abhorrence. This trait in his character impressed me on my first acquaintance, and as the opening years of his life were displayed before me during the many years in which we were associated, the conviction became continually strengthened that he was "an Israelite indeed, in whom there was no guile," and that he was privileged to cherish the testimony of an approving conscience that "in godly sincerity and simplicity, not by fleshly wisdom, but by the grace of God he had his conversation in the world."

3. He was A MAN OF SOUND JUDGMENT, CAREFULLY TRAINED, AND OF A PRACTICAL WISDOM, which was rarely mistaken, in the counsels and measures adopted and pursued. It was not indeed that acuteness of intellect which theorizes as to the unknown and invisible in its transcendental investigations. But his was the solid sense, the clear judgment, and the practical wisdom, which mark human life as it is, and events as they arise in Providence, which will preserve their possessor in purity and peace, and make the path of duty and well-doing plain before him. This was remarked concern-

ing him, as he gained acquaintance with his brethren in the ministry, and as he made his appearance in the ecclesiastical bodies. Hence he was much resorted to as a wise counsellor to be safely trusted in matters of difficulty, and for the solution of cases of conscience. In the various trusts committed to him, he evinced prominently in the execution of them, this sound judgment and practical wisdom. And while he was a wise counsellor, he was truly a peace-maker.

4. He was a man FIXED AND UNWAVERING in his principles of faith, and of duty. He could say: "I believe, therefore have I spoken." He had early received the teachings of divine truth in a prayerful spirit, and its instructions were from childhood imbedded in his heart, and interwoven with his intellectual and spiritual culture. No temptation, however subtle or surprising, could swerve him from his enlightened and pure faith, or seduce him from the path of uprightness. No varying wind of doctrine turned him aside. Humble and self-distrustful, he lay low at the throne, and thence he derived that clearness of vision, and that strength of holy resolution which kept him, and led him onward in the "even path of uprightness."

5. He was a man of GREAT COURTESY, KINDNESS, AND URBANITY. He was dignified in his appearance and in all his intercourse, but never distant or supercilious. He was social in his spirit, and in his habits. He could mix in the highest ranks of society without embarrassment, eliciting respect from all, while no one knew better how to "condescend to men of low estate," and to visit the cottages of the poor, and identify himself with them.

He consulted all the minor proprieties of life every where, and on all occasions. In this there was nothing studied. It seemed to flow from his very nature, as if he could not do otherwise.

6. He was a man of TENDERNESS OF FEELING. With him, as we have before remarked in the case of Paul, humility and tenderness of heart were necessary and important elements in forming that decision of character, which is enlightened, pure, and beneficent. This tenderness of feeling appeared to those who became intimate with him, a striking feature in him. It was strongly felt in his domestic circle; it was felt around him, wherever he moved, and was best appreciated by those who enjoyed the most of his confidence and friendship. Thus readily his sympathies were called in exercise "to rejoice with them that rejoice, and weep with them that weep." Thus was he qualified to be a son of consolation.

7. He was a MAN OF INDUSTRY, AND HE SYSTEMATIZED the course of duties devolving upon him for the faithful discharge of them. Very few understand and realize the amount of duties in different spheres which rested upon him, and the exactness of the attention which he paid to all. He observed punctuality in his engagements with great precision. Whatever business might accumulate, he never allowed any office or duty he assumed to prove a sinecure. Quietly he accomplished much by "doing one thing at a time," and arranging it in its proper place and order.

8. In him EVANGELICAL FAITH AND A CATHOLIC SPIRIT WERE HAPPILY UNITED. His heart breathed the lan-

guage: "Grace, mercy and peace be upon all them who love the Lord Jesus Christ in sincerity and truth." No one could be more firmly attached to the system of doctrines he embraced, and more devoted to the interests of the Church wherein he labored. But his large heart embraced all in the common faith and love of Christ, by whatever name called. For a period of ministerial service approaching forty-two years, he dwelt by the side of his ministerial brethren and Christians of other evangelical denominations in uninterrupted mutual respect and friendship.

These traits of character were consistently and happily developed in the various relations, trusts and offices with which he was invested.

They were displayed in his HOME and domestic circle. Character has there its best illustration, as it is there constantly witnessed, and there its influence is constantly exerted. There are the ties which are the closest and most tender; and thence spread influences which bear upon society and the Church. But the family home is a sacred scene, with whose interests, joys, and trials a stranger must not intermeddle. But the character we have depicted must have had a peculiar lustre, and exerted a blessed influence there. A large family of children was given to him, nine of whom survive, all having reached maturity, and four having died in infancy. The memory of father and mother is deeply rooted in the hearts of the children, and they will esteem the heritage connected with the remembrance of their faith and piety, their instructions, prayers, and holy example, as above all price. His house was often the home of or-

phans, nieces and nephews, and over whom he exercised all of a father's care and kindness. Very many recall his cordial and generous hospitality. Letters from some at a distance, from those who frequently enjoyed it while in this city, have been received, dwelling upon the worth of Dr. Knox's character, especially as manifested at home.*

View him in HIS MINISTERIAL OFFICE, preaching the gospel of Christ. In the declaration of divine truth he was always sound in sentiment, lucid in discussion, and he bore it practically home to the consciences and hearts of his hearers. His preparation for the pulpit was careful. His discourses were uniformly imbued with evangelical truth, and replete with Scripture interwoven. His manner was with deep seriousness, and bore the conviction of his cordial sincerity. Although he may have been destitute of that glare and glitter which attract the masses, and produce a sudden and meteor-like popularity, still every reflecting mind, and upright heart, seeking to be profited, would never fail to be edified by his ministrations.† He never kept out of view the cross, while declaring the whole counsel of God. He could say, in relation to the many topics which we see often announced, and which lose sight of the cross, and tend only to passing excitement and amusement, as Archbishop Leighton replied to one who asked him why he did not preach as others on the agitating topics of the times: "Oh!" said he, "there are enough to preach on the times; will you not allow me, a poor servant of Christ, to preach for your souls, and on eternity?" In

* See Appendix, Note D.

† See Appendix, Note E.

the preaching of Dr. Knox the state of his people was always brought in view with happy adaptation. He always marked what respected and affected the state and interests of his flock, and then rightly divided the word of truth. Recalling the valuable pulpit ministrations of Dr. Knox in their matter and manner, I have been disposed to view them as the ideal of the oft-quoted words of Cowper:

> "I would express him simple, grave, sincere;
> In doctrine uncorrupt; in language plain,
> And plain in manner; decent, solemn, chaste,
> And natural in gesture; much impressed
> Himself as conscious of his awful charge,
> And anxious, mainly, that the flock he feeds
> May feel it too; affectionate in look
> And tender in address, as well became
> A messenger of grace to guilty men."

View him in the discharge of his PASTORAL DUTIES. Here he was eminently attentive and useful, and few have surpassed him in this respect. There were graven on the breast-plate of the High Priest the names of the twelve tribes of Israel in his approach to the mercy-seat. So with Dr. K., the names of the people of his charge were on his heart, and his eye was fastened upon their interests. This collegiate congregation extends over a large part of the city, in some places sparsely, in others more densely. The care of the pastors is not divided into sections allotted to one separately, but the charge of each one covers the whole extent. He was minutely observant of the state of the congregation. He would on Sabbath from the pulpit look over the face of the congregation, and during the week I have heard him say: "Such a family or person was not in his pew.

Probably some one is sick." In consequence he would make his call to ascertain. His visits to the chamber of sickness, and in seasons of affliction, were ever most grateful and highly prized, and there are many hearts among us which will ever cherish the memory of them.

In the position which he occupied as senior colleague, his influence was most salutary and pleasant. Some have supposed that a collegiate ministerial and pastoral relation is in its nature and operation a delicate one. It may be so, where minds and hearts are not in unison; but when they are, it may be productive of much comfort, and promote usefulness. His admirable judgment, and kind spirit, during his whole ministry, commended him to his colleagues, and since his accession as senior colleague, we his surviving colleagues are witnesses of his great usefulness in that position, and his memory is greatly endeared to us.

He has rendered important services to the Reformed Dutch Church at large. Early after his settlement in the ministry here, he was remarked by the ministers and friends of the Church who gained his acquaintance as possessing valuable traits of character, inspiring confidence and hope of future usefulness. His first appearance in our ecclesiastical bodies made a most favorable impression. He was chosen Stated Clerk of the General Synod in 1818, and continued such about eight or nine years. He took a very active part in raising funds for the endowment of professorships in the Theological Seminary at New-Brunswick, and also funds for Rutgers College. Of the ministers laboring actively for these objects, Drs. Ludlow and Schoonmaker, both now

removed to their rest, were very efficient; but it is believed that Dr. Knox bestowed more time and effort than any other in the ministry. A venerable elder of our Church (Mr. *Abraham Van Nest*) still survives, to whose liberality and efforts our institutions are more indebted than to those of any other, and by whose side Dr. Knox worked. On the various boards which have been organized by our General Synod, he generally had a place, and the duties belonging to such places, like all he ever undertook, he always carefully and punctually discharged. From the moment he entered in the Reformed Dutch Church, he identified himself with its interests, loved her cordially for her genius and character, and acted continually a prominent and most useful part in promoting her welfare and prosperity.

Early after the Board of Corporation of the General Synod was organized, he was chosen a Director. To this Board is intrusted the superintendence of the finances of the Church at large, relating to the endowments of the literary and theological institutions; the scholarship for beneficiaries; the Widows' Fund, etc. The number of directors is five, of which he was the only clerical member. His services here were very valuable, and he exhibited that business talent which he carried into every post he assumed.

He took a part in a number of those societies in which the coöperation of Christians is found in spreading the kingdom of the Redeemer throughout our land, and throughout the world. He was particularly identified with the American Tract Society from its formation until his death, as a member of the Publishing

Committee. The amount of labor involved in the discharge of the duties of this office, is seen by considering the extended number of the publications of the Society, all of which, whether in manuscripts or in volumes, passed through the careful inspection of the Committee. Much time at the meetings of the Committee, and at home, must necessarily have been consumed. Twelve years since, at the death of the lamented Dr. Milnor, he became the Chairman of the Publishing and also of the Executive Committee. A deservedly strong and affectionate tribute to his memory, in recognition of the excellence of his character, and of the great value of his services to the Society, has been prepared and published by the Executive Committee.

He was also actively and efficiently engaged in some of the benevolent and educational institutions of this city. At the organization of the "Leake and Watts Orphan House," some twenty years since, he became, by the will of the founder, a member of the Board of Trustees of that institution, as the senior minister of this Church. His services in behalf of this important institution, which is accomplishing much good, have been unwearied and most valuable. The amount of time he has devoted, and the wisdom he has exercised in his constant care over its interests, can only be estimated by those who are conversant with its history and affairs. At the time of his death, he was President of the Board of Trustees, and Chairman of the two important committees—the *Finance* and the *House* Committee. Some years since, he was chosen a Trustee of Columbia Col-

lege, in this city, where his services, in his punctual attendance, and wise counsel and coöperation, were highly prized, and his character was greatly respected and esteemed. As this College is under the auspices of a sister Christian denomination, (the Episcopal,) it was a strong evidence of their Christian courtesy, as well as a tribute to his character and an estimate of his business talent and services, that they placed him on the most important committees, and some time since elected him their Chairman, which office he sustained at his death. Besides these trusts, he sustained some others which did not require such an amount of time or care—such as Trustee of Rutgers College, Trustee of the College of Physicians and Surgeons of this city, etc. There were times when he felt the pressure of his multiplied duties to be burdensome, and was led to reflect whether he was not required by advancing years to lighten the burthen, and relinquish some part of the trusts committed to him. He was unwilling to retain any one of these without carefully and punctually attending to their fulfillment. In every case strong desire was urged by his associates that he would remain. In these few latter years, with his health more confirmed, the amount of his duties was never greater, and he never yielded more time and toil in the discharge of them. Lately he said to me, on a certain day: "I have spent this day six hours in attending different boards and committees to which I belong." While thus engaged in full active service, death met him with a sudden stroke and removed him, as it were, in a moment from his labor to his rest; from his toil and conflict to his reward and victory.

We dwell for a moment on the CIRCUMSTANCES OF HIS DEATH. In the fall of 1827, when I settled here as colleague pastor with him, his health was seriously impaired, and there were strong indications of seated disease. By advice, he went to the West-Indies, and the favorable influence of the climate, and of the sea voyage, restored him to comfortable health. For a series of years, though he never omitted nor relaxed his work, there was a susceptibility to cold tending to his chest. A few years since, in 1849, his health being somewhat impaired, he went to Europe, where he spent a few months.* After his return, his health became gradually firm, and his constitution for the last three years possessed a more than usual degree of vigor, as was remarked by his friends and acquaintances. He referred himself with gratitude to the fact. On the Monday preceding his death on Tuesday, his colleagues were at his house, according to a custom we have of taking tea at each other's houses alternately on the afternoon of the first Monday in every month. We congratulated him on his fine health, and the renewal of his youth, and greeted the prospect of his prolonged usefulness, and pleasantly remarked that "he might survive all his colleagues." Little did we know what a day would bring forth. On the next day (Tuesday) he was engaged in making pastoral visits, which are now mournfully though pleasantly recalled. On reaching home, shortly after four o'clock in the afternoon, he passed into the piazza back of the house, and opening the blinds, or finding them open, he by some misstep lost his balance, and fell over headlong on the stone pavement of the yard. On being imme-

* See Appendix, Note F.

diately taken up and removed into the house, there were a few moments of consciousness, briefly responding to an inquiry and uttering some ejaculation. But in a few moments he sank into entire unconsciousness, and so remained until his death, at eight o'clock on the eighth of January, in the evening. The intelligence came as a shock, and excited general and deep interest, not only in the Church, but in the community also. This interest was exhibited at his funeral in a manner very rarely witnessed.* His death came suddenly, at a time most unexpected, and in a form and manner most distressing to our views and feelings. But was there in the time and manner of his death *to him evil?* Can we not in this event, when the tide of strong feeling subsides, and faith is exercised in the clear vision of God's word and Providence combined, see even mercy to him in it? He was found working in the harness when his Saviour called him. He was watching at his post when the Lord came. I have heard him say, with the deep impression of humility and piety, that he should dread being laid up from activity and usefulness. I replied that "We had nothing to do with the time and circumstances of our departure. These were in the Lord's hands. There were two kinds of service to which he called us: doing and suffering his will." He replied: "It is so; it is our duty and mercy to meet his will in life, and then be ready for death as the Lord shall appoint." As I was standing by the death-bed of my colleague, I said to his affectionate son: "It is sad to mark your dear father lying there, and not to be able to hold outward communion with him. But think of this, that

* See Appendix, Note G.

you have better evidence and sweeter comfort than any circumstances connected with death could furnish you. You have the evidence of his whole life, the memory of which is deeply engraved in your heart." In the church of which the Rev. John Newton was pastor, there was a venerable Christian lady, a mother in Israel, and greatly endeared. She died suddenly. Mr. Newton meeting one of his congregation, gave him the intelligence. He said: "I suppose she gave striking and precious evidences on her death-bed." Mr. Newton responded: "She gave the brightest and most delightful of all evidences. She could not utter a word, but the Lord took her in a moment. The evidence she gave was that of a close walk with God for fifty or sixty years."

The suddenness of the death of Dr. Knox in the active discharge of his duties, recalls to mind the death of the Rev. Dr. Livingston, who forty years ministered with great acceptance and usefulness in this church, and who died in 1825, at the head of our Theological Seminary, at the age of seventy-nine. While habitually strong in faith and cheerful hope, he would express his fear of lingering disease laying him aside from his duties, and of the pangs of dying. It pleased the Lord to spare him these. He had been employed during the day in lecturing to his classes, with almost more than his accustomed vivacity, and spent the evening with some Christian friends at his house in interesting and edifying religious conversation. He retired to bed in the best of health. In the morning, as he did not appear at the accustomed hour for family devotion, his room was en-

tered, and he was found sweetly sleeping in death. Every feature was calm and natural, and the bed-clothes were not in the least disturbed. He must gently and at once have breathed out his spirit. The death of our deceased friend and brother had not in its suddenness an aspect pleasant like that of Dr. Livingston, but it was equally safe and blessed. The Master in this providence spake to him, "Come up hither," and his ransomed spirit ascended to be with Jesus.

Two remarks drawn from the subject will be briefly stated.

First. We contemplate in the life and death of our friend and pastor the GREATNESS OF GOODNESS. In goodness the mind, heart, and life meet together in harmony. The sweet sympathies of a sanctified nature, and the ennobling virtues of a holy life invest the good man as a beautiful garment. There is emphasis in the words of Paul in the fifth chapter of the Epistle to the Romans, "Scarcely for a *righteous* man (one of strict integrity and consistency) will one die, yet peradventure for a GOOD man one would even dare to die." Barnabas was "a GOOD MAN, full of faith and of the Holy Ghost." This is the highest style of man. Is there any greatness superior to this? When I was in London in 1846, I heard the Rev. Edward Bickersteth referred to as the *good* Mr. Bickersteth. He is since deceased, and is known among us by his valuable religious writings, and by the delineation of his life and character in his biography. He was plain in his appearance, but his countenance at once attracted you by the mild and devout spirit which beamed from it, and when

he spoke, his words fell like the dew of Hermon. I then thought that this is the greatness which should be coveted. I have heard the same attribute conferred upon my lamented colleague. None more grateful or of higher worth could be conferred. Through a prolonged life he has gained the united conviction and confession of his *goodness*, tried in every circumstance and relation of life, and combining the best and noblest attributes of character, and now at his death on that beautiful vesture of goodness not a stain can be traced. When the lamented and long-to-be-remembered MILNOR was in civil life, and in the halls of legislation, and evinced his finely formed character, there was a worldly greatness pertaining to him; but when he became the subject of divine grace, and devoted himself to the ministry, exhibiting through his whole subsequent course the Christian graces, and exerting a beneficent influence, he attained a greatness he never had before, the *greatness of goodness*. This is the greatness of our own FRELINGHUYSEN.

MY SECOND REMARK, ON WHICH I SHALL NOT EXPAND, IS, THE MUTUAL PRIVILEGES AND RESPONSIBILITIES, WHICH EXIST BETWEEN MINISTERS AND PEOPLE. In this relation there is a sacredness, value, and importance to be found in no other. The province of this ministry is not with the fleeting interests of time, and the vanities of earth, but it seeks to form a spiritual dominion within the soul of man, to restore the sinner lost in guilt and depravity to the favor, communion, and service of God, and to train him for the heaven of holiness and happiness. When Paul received the commission for the mi-

nistry, the object was stated, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in me." In the last chapter of the Epistle to the Hebrews, there are two distinct verses which bear upon this mutual privilege and responsibility, namely: "Obey them that have the rule over you for they watch for your souls as they that must give account, that they may do it with joy, and not with grief." What a touching and expressive description of the ministerial office! "*They watch for souls, they must give account.*" The other verse respects the remembrance of the ministry of those, who have ceased from their labor, and entered into their rest. Verse 7: "Remember them which have the rule over you, who have spoken to you the word of God, considering the end of their conversation."

The bereavement, by the death of Dr. Knox, in his *family* circle will be deeply felt. Besides his children, nine in number, there are relatives (orphans and others) who have experienced a tender kindness and a watchful care, parental in their nature, who will not fail to cherish feelings of a filial kind in memory of him. That prudent care, that tender sympathy, that ready aid which he ever sought to cherish and extend, those wise instructions which he gently and seasonably administered, the example so bright and uniform, which he exhibited in the domestic scene, will be found no more. But it may well call for gratitude that he was spared so long to a good age, and that the children reached their maturity

before their father and mother were taken from them. Pleasantly will they recall the tenor of their pious and lovely lives, and the comfort of the assurance of their possession of the inheritance of saints in light, is richly furnished to them. "A good man leaves an inheritance to children's children." Children of my deceased friend, more precious than all of gold and silver is the inheritance, which parental piety, a holy walk and conversation, and fervent prayers bestow upon you. I have witnessed his fervent anxiety for your spiritual welfare. May the grace which has gathered so large a proportion of you into the Church by open profession, gather all of you into its bosom—let the death of your father be a cord of love to draw you close to the Saviour. May the God and Saviour of your parents be your God and Saviour!

His COLLEAGUES tenderly feel their loss in his death. Uniformly very pleasant has been their personal intercourse with him, and uninterrupted have been their harmony and mutual confidence in their common counsels and labors in this ministerial and pastoral charge. I have often felt, and perhaps have expressed the feeling, that I hoped never to see the day when I should become the senior acting minister of this Church. But God has in a remarkable and impressive manner brought it to pass. About fourteen years since, our colleague, Dr. Brownlee, was, while in the vigor of health and amid active labor, suddenly and in a moment prostrated by an apoplectic attack, paralyzing him on one side. For a time he appeared to be nigh unto death; but gradually and slowly he convalesced, until for some

years back he has enjoyed a comfortable state of body and of mind, but still without the least prospect of being restored to active duty. Now suddenly our senior pastor, while walking with God, was taken by his Saviour. How impressive the admonition of these providences! "There is but a step between us and death." "Work while it is day; the night cometh in which no man can work." The shadows of evening are closing around me. I am but fifteen months the junior in age of my deceased colleague, though I have passed more years in the ministry, having been settled at Hopewell, in Dutchess county, in the fall of 1812, whence I removed to this city, in the fall of 1827. I feel the need of a larger share of divine grace to enable me to fill up (what must be at the best) the small remnant of my days in the discharge of duties which may devolve upon me. My colleagues join most cordially in the tribute I have feebly endeavored to pay to the memory of our deceased friend and senior colleague. I trust we are united in a threefold cord of affection and confidence, and may this afflicting stroke draw us still closer to each other, and to the Redeemer. While we value your affectionate confidence, we invite your united prayers and coöperation, that our ministry among you may be in the "fullness of the blessings of the Gospel of peace."

The Consistory of this Church, with whom our departed friend was associated in its government, mourn over him as a standard-bearer fallen by their side. While mourning over their loss, they should find and feel an incentive to increased watchfulness and fidelity in the discharge of the trust committed to them. "Be

thou faithful unto death, and I will give thee a crown of life." God, by removing from the midst of the Church one by one for a short time past, calls us to solemn reflection. Since May last, five who have borne the office of elder, have been called to the sanctuary above; four at the age of eighty, or a little upwards, and the fifth at the age of seventy, all men of tried worth and Christian character. While the fathers are thus passing away, let us look to Him who can supply their places. May his Spirit be poured forth upon our seed, and his blessing upon our offspring, and thus may we find it verified, that "instead of the fathers shall be the children who shall be princes on the earth."

To the MEMBERS OF THIS CHURCH AND CONGREGATION, I would say, cherish the memory of your loved deceased pastor, and let that memory be pleasant not only, but also profitable. It is said that Dr. Payson on his death-bed directed that a label should be placed on his breast as he lay in his coffin, with a clear and legible inscription: "REMEMBER THE WORDS THAT I SPAKE UNTO YOU WHILE I WAS YET WITH YOU." Thus every one who approached to take a last view of the precious remains, had this distinctly in sight. Though this admonition is not brought in the same form and manner, yet it is forcibly and tenderly impressed upon us by the event of death which has invaded the ministry of this Church. "He being dead yet speaketh." Of the fruits of his long ministry, a large proportion have preceded him in their entrance into the heavenly rest, and they are now joining in the common song of the redeemed. The others, who are yet on their way of pilgrimage and in the

spiritual warfare, will ever cherish the most grateful emotions in memory of him, which time and death will not weaken or efface. Let all who have sat under the droppings of his ministry, and been conversant with his life and walk, but have not yet embraced the Saviour and devoted themselves to his service, now seek to gain a blessing from his death which they failed to gain in his life. Within a few months God has removed, by death, three of our prominent and most valuable ministers in our Church at large: Professor Ludlow, than whom no one has been more influential in promoting the interests of the Reformed Dutch Church, and who sustained the distinguished offices which he held in the pastoral charge, at the head of a distinguished literary institution, and in the professorate in our Theological Seminary with signal ability and high reputation; the Rev. Dr. Polhemus, called away in the meridian of life, in the vigor of ripe manhood, just after he was transferred to an opening field of great promise of usefulness, beloved in life and lamented in death; and now our lamented Dr. Knox. These bereavements bear an impressive lesson to those who are in the ministry, and should lead us, and the churches among whom we labor, to go from the instruments to the Head of the Church and the Lord of the harvest, in firm trust and fervent prayer, that he would pour a double portion of the unction of the Holy Spirit upon us, that he would establish our section of Zion in abiding and increasing peace and prosperity, and that he would for this end raise up continually a ministry endowed with gifts and grace, thoroughly trained, and eminently diligent, faithful, and, under God's blessing, successful.

EXTRACTS FROM SERMONS.

Concluding Remarks of the Sermon preached by the Rev. THOMAS E. VERMILYE, D.D., *in the Middle Dutch Church, (La Fayette Place,) on January 10th, 1858, from the text Hebrews 6 : 12 : "Be not slothful : but followers of them who through faith and patience inherit the promises."*

* * * * * * * * *

OUR subject finds a practical application and use in the overwhelming act of Divine Providence we this day mourn.

I dare not yet trust myself to enlarge upon it, nor upon the character and worth of him who is gone, and whose loss, to us his colleagues, to the people, to the Church at large, and the varied institutions of benevolence and learning with which he was connected, will be long and deeply felt. *We* shall miss his kindly association and his wise counsels; you will miss him from those pulpits he has for more than forty years occupied, from the domestic circles and scenes of affliction, where he was always so prompt and constant an attendant: where his Christian words and his warm sympathizing heart always poured whatever alleviation human sympathy can pour into the wounded spirit. To the last he was assiduous in duty; and I esteem it a fit and beautiful closing incident that he came in from pastoral visitations but the moment before the fatal event. That form so familiar we shall see no more. The pastor has ended his labor and has gone to his rest. The father is removed from the domestic circle; the com-

panion, the friend, lies locked in his last sleep, which only the voice of the archangel and the trump of God shall break. No more shall we see his face in the flesh. Very dear wert thou to me, my brother, and years of intimate intercourse have but the more impressed me with the assurance of thy modest, constant worth. I found thee an humble, consistent Christian; an intelligent, faithful friend; a true man, fit to be confided in: and so have many found thee. Thy work is now done: thy record is made up: thou hast been active and faithful unto death: thou art, at this moment, inheriting the promises: thy spirit wears the white robe of victory, thy voice is now tuned to the song of Moses and the lamb: thou hast entered the kingdom: thou hast gotten the crown. Farewell, till we meet—oh! may we meet in a better world. But ye, brethren, remember them that have had the rule over you, and have spoken unto you the word of God: whose faith follow, considering the end of their conversation. "Be not slothful: but followers of them who through faith and patience inherit the promises."

Concluding Remarks of the Sermon preached by the Rev. T. W. CHAMBERS, D.D., *in the Middle Dutch Church, (La Fayette Place,) January* 17, 1858, *from the text: "Remember them who have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation." Hebrews* 13 : 7.

* * * * * * * * *

YOU have no doubt all anticipated the application of this subject. After the lapse of nearly a quarter of a century, the grave has opened to receive another of the collegiate pastors dying in the service of this church. In July, 1833, the excellent Dr. Kuypers was buried; last week all that was mortal of Dr. Knox was com-

mitted to the tomb. It is not my purpose now to dilate upon the general character of our late venerated leader. That has been wisely reserved for another occasion and an abler hand. My object is simply, in the spirit of the text, to indicate some of those traits of Christian character in which it is your duty to imitate him whose sudden departure we all mourn. I say *Christian* character, for his personal excellencies as a man, and his official worth as a minister, are not embraced in the scope to which the text limits our thoughts. Let me call upon you to remember and follow your departed leader,

First. *In his fixedness of religious principle.* Without parade and without noise he moved on in the journey of life with such simplicity and godly sincerity, that we all expected from him the appropriate exhibitions of Christian principle called for from time to time, with just as much confidence as we anticipate the movements of the stars in their courses. Nor were we disappointed.

His aim was ever to do that which is right. So manifest was this, that no man would have dared to approach him with an improper proposal. All who knew him even slightly had the profoundest conviction that he was an immovably upright man—not to be swerved by caprice, or interest, or passion, or importunity, from what he judged to be the path of duty. Is this your character, my hearer? If not, then you have something yet to learn from him who lies sleeping in yonder vault. Remember him and follow him. Mark the perfect man and behold the upright.

Second. His *abounding sympathy with his fellow-men* was another trait worthy of our imitation. In this grace of character he was peculiar, if not unequalled. He fulfilled to the letter the apostolic precept: "Rejoice with them that rejoice, and weep with them that weep." Never was there a man who could so accom-

modate his own sentiments to the state of others. If in deep waters himself, still he could sincerely and cheerfully congratulate others on their possessing the favors of a benignant providence. Yet not less readily did his tears fall and his heart beat for those in distress, however happy his own situation might be. It was this trait which gave such unspeakable value to his visits in the sick room and the house of mourning. The sufferers felt that he was there not only officially but as a friend; that he entered into their feelings; and that the desire of his heart was to see them relieved and comforted.* And in this he is eminently to be followed. We have no right to seclude ourselves from the cares, interests and sorrows of others. As Christians we must feel with and for them, and show that feeling in the proper way and place. If the disposition does not exist naturally in us, we are to cultivate it, as did my late colleague. He must have had by nature a sympathizing temperament, but we can not doubt that grace heightened that constitutional gift; and the sympathies which otherwise had been restricted to the narrow circle of friends, were spread out till they took in all men and all circumstances. If we all followed his faith in this respect, what a happy church and community would this become!

Third. His *habitual courtesy* is another point for imitation. His dignity, so well suited to his age and station, was beautifully tempered by a winning courtesy, which was not reserved for great occasions or important persons, but because it was the habit of his life and was therefore shown to all without distinction of age or position or character. No man ever saw Dr. Knox do a

* It was doubtless this sympathy which more than any other one trait so endeared him to his people, and made the news of his death strike them like a sore personal calamity, as if every one had lost a dear and valued friend.

rude thing. A favor conferred was doubled by the manner of bestowing it, while the inevitable pain of refusal was greatly softened by the tender consideration with which it was communicated. Herein it behooves all to follow him. So much of the comfort of our daily lives depends upon the *manner* of doing and saying things, that it is a Christian duty when we see a fair model of courtesy, to copy that model, and as far as possible make it our own.

Four. The same may be said of our departed friend's *government of the tongue.* He was remarkable not only for his abstinence from evil speaking in all its forms, but also from rash speaking. He opened his mouth with wisdom, and in his tongue was the law of kindness. Taking his full share alike in common conversation and in more formal discussions, he yet avoided the unkind, uncharitable, indiscreet, or unbecoming speeches, which so often mar the intercourse even of otherwise good men. Recognizing the importance of that little member, which, the wise man says, has death and life in its power, he used it, but used it wisely, not content with a mere negative virtue which, as we all know, may consist with a dreary and most wearisome inanity, but aiming to have "his speech alway with grace, seasoned with salt," that is, endued with a hallowed and wholesome pungency. Having then such an example of wisdom in the government of the tongue, let us follow it, and strive to get the same eminence in that virtue which has so much to do with the comfort and usefulness of Christians in all ranks and conditions of life.

Five. The list of Dr. Knox's exemplary virtues is far from being exhausted, but I have time to touch upon only one more—his *diligence in doing good.* It is true that his example here bears primarily upon those of the same calling, yet it is appropriate to all as prompting

them to be as faithful in their sphere as he was in his. The pulpit and parochial cares of this large charge pressed heavily upon him as the senior pastor. Yet when did he ever stand in this or any other pulpit, without careful preparation? What house of mourning failed to be lightened by his genial presence, or what sick bed was unsoothed by his words of consolation? Old and young, rich and poor, high and low, are alike witnesses to his diligence. But as if direct ministerial labors were not enough, he for the Master's sake accepted from time to time, as Providence called him, posts in various important institutions, literary, charitable, and religious, which made heavy draughts upon his time and strength, but he met those draughts with undeviating promptness and zeal. They consumed all his leisure, and often burdened his mind with serious cares and responsibilities, but he did not complain. His business was to do good, and he did it. And never was he more busy in this way than in the closing years of his life. The fresh memory of them gives point to the admonition in the text to follow his faith. As you recur to the multiplied instances your own eyes have seen of his unceasing diligence, remember that this is a stimulus to you to go and do likewise in your own appropriate sphere of Christian activity.

Let me close by urging the impenitent among you to follow their departed pastor in his simple faith in the Lord Jesus Christ. That faith he preached with great plainness and simplicity, and confirmed his preaching by a godly and consistent life. He kept back none of the counsel of God, but declared it all, publicly and from house to house, and that for a period longer than many of you can remember. That faithful and affectionate ministry is now closed, but its consequences are not closed. There is a day coming when you will have

to give account for the clear instructions, and solemn warnings, and tender entreaties, which you have heard from the lips now sealed in the silence of the grave. That venerable form which you have so often seen in this sacred place, you will see yet once more in a place infinitely more solemn and august, and then, when confronted with the Judge, you will be asked what heed you gave to the message he brought. On the answer your everlasting doom will turn. If still impenitent, then he who while on earth so often invited you to the Saviour, must stand up to bear witness against you, that when God called you refused, when He stretched out His hands you would not regard. Shun, shun that fearful testimony. Even now recall the words of that voice which you will never again hear in this world, and determine by God's grace to follow him even as he followed Christ. Rest not until you have entered the strait gate, and acquired like precious faith with him. Then he will be a witness for you instead of against you, and you will meet him in joy, and peace, and glory—meet him never again to part. Which may God grant for Christ's sake!

Close of a Discourse, preached in the North Dutch Church, Albany, by Rev. Dr. Rogers, *in memory of Rev.* John Knox, D.D., *on Sunday evening, January* 24, 1858, *from the text: "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endureth forever."*—1 Peter 1 : 24, 25.

The views which have now been presented are highly appropriate to the circumstances in which our whole church is at this moment placed. The inscrutable providence of God in a few brief months has made sad breaches among the standard-bearers in our Zion. Our

men of strength, and wisdom, and usefulness; the excellent, the honored, and the loved are falling around us. Three distinguished names have, in the short space of four months, been blotted from our ministerial roll. Polhemus, Ludlow, Knox, are no more. One of our youngest churches sits in her widowhood, and mourns the departure of her first and only pastor. From the most venerable, and the oldest, comes also a wail of sorrow over the grave of him who, for forty-two years, has gone in and out before her, and broken to her the bread of life. To his memory our few remaining words will be devoted.

The intelligence which so suddenly and unexpectedly informed us that the Rev. Dr. John Knox, Senior Pastor of the Collegiate Dutch Church of New-York, had been taken from us in the midst of his health and usefulness by an unforeseen and fatal casualty, has excited a thrill of the sincerest grief throughout our entire denomination. For forty-two years he had been connected with our most ancient and most important Church. His early and his later years had been devoted to its interests. For a quarter of a century he had been its senior pastor, and had long stood in the front rank of our distinguished clergy. Probably the decease of no other one of our ministers could sever so many ties, and be felt in so many directions. His long, unbroken course of public labor in one sphere, and that the great metropolis of our country, would naturally keep him in the eye of the Christian public, while the dignity, ability, propriety, purity, and efficiency with which he filled that sphere, insured him in no ordinary degree the respect, the confidence, the approbation, and the affection of the whole Church of God. The simple fact that Dr. Knox lived nearly half a century in the midst of the toils, temptations, and responsibilities of his exalted

station, and pursued the even tenor of his way, as a humble, faithful minister of God; never stooping to seek for popularity by arts which degrade the pulpit; never seeking to preach other than the simple Gospel, in the simplicity of Christ; always mindful of the Master, rather than the servant; and steadily growing in the reverence and esteem of the whole Christian community until he was literally burdened with the most weighty and precious interests of the cause of religion and philanthropy; this simple history is his noblest eulogy, and contains the highest tribute to his exalted worth. I remember him from my earliest years. He entered upon his labors in my native city nearly two years before my birth; and as far back as I can remember any thing, I remember the high character which he sustained as a Christian minister and a Christian gentleman, and the distinguished estimation in which even in his early ministry he was held in that city. He was for years the pastor of some of my own family relatives, and I know that in this delicate and solemn relation, no man could be more excellent or more beloved. He was a man of symmetrical and well-balanced mind. He was an edifying and instructive preacher. There was no one quality of mind or heart which stood forth in bold or dazzling prominence, but there was a most happy and harmonious combination of excellencies which fitted him in a high degree for solid and permanent usefulness. As a counsellor it will be hard to find his equal. He was cautious without timidity, firm without obstinacy, conservative without stagnation, and progressive without radicalism. The many religious and benevolent institutions with which he was connected, both denominational and general, will miss him sorely from their counsels. Every good cause will miss him. The cause of Christian education, the cause of religious

literature, the cause of the widow and the orphan, and many others, have lost a warm, judicious, and steadfast friend. While the ancient Church, which he served so faithfully for forty-two years, has lost a pastor whose kind counsels, whose affectionate sympathies, whose wise instructions, and whose consistent example it will be hard indeed to supply from any other source.

The manner of his death, while it was sudden and shocking to his surviving friends, was in some respects characterized by special mercy. We have lost the lessons of his dying hours, but we have the lessons of his consistent and useful life. He was kindly spared a long and painful illness, and died like a true soldier of the Cross with his armor on. The last day of his life was spent in pastoral visitation among his people. Returning near the close of the day, he stepped out upon the piazza in the rear of his dwelling to open a glass door, which, opening suddenly, occasioned his fall upon the pavement below. The fall produced a fracture of the skull, which resulted in death on the fourth day following. That door was to him the gate of heaven. He passed through it to walk in paradise. It was indeed a sudden death, but to him sudden death was "sudden glory." It seems to us that his end was premature. But the words of the poet may well be applied to him:

> "Go to the grave in all thy glorious prime,
> Thy full activity of zeal and power;
> A Christian can not die before his time;
> The Lord's appointment is the servant's hour!"

Those of us whose privilege it was to unite in paying the last offices of respect and burial to his remains, can need no better evidence of the estimation in which Dr. Knox was held by the Church and the public than the extraordinary demonstration which was made at his

funeral. A more imposing and affecting sight could scarcely have been presented than was presented in the church where the public services of the solemn occasion were held. It was not the sable drapery with which the large edifice was appropriately clothed, nor the solemn dirges which the wailing organ uttered, nor yet the tremulous tones of venerable men of God as they spoke and prayed above the coffin of their departed brother that gave character, and interest, and impressiveness to the scene. It was the gathering of thousands of the best and noblest men and women of our great metropolis, who came to testify to his worth and pay their homage to his memory. The clergy of all denominations were there, among them the most distinguished and venerable of each branch of the Church, sincere mourners for one of the most venerable of them all; one whose catholic spirit made little account of minor diversities in the Christian brotherhood, but whose warm heart hailed in every Christian minister a brother in a common Lord. The noblest and best men of the Church were there, her pastors, her rulers, her members, and all wept for a father and a brother. His bereaved colleagues were there, long connected with him in the most intimate and delightful association, grieving, most of all, that they should see his face no more. The strong men, and the wise men, and the learned men, and the honorable men of the city were there, affected by a common sorrow, over a common loss. This was his noblest eulogy. Those silent, sorrowing thousands, silent save when some deep sigh or audible sob broke from some overburdened heart, were eloquent, yea, more eloquent than any orator's eulogium or poet's song in their testimony to his worth. No pomp or pageantry such as waits on the obsequies of the world's hero was there. No trailing banners, no nodding plumes, no

roll of muffled drum, no cannon's roar lent their factitious splendors to the scene. Not his the showy but heartless rites which are paid at the conqueror's grave. Devout men carried him to his burial, and made great lamentation over him. A thousand tearful eyes, a thousand saddened hearts paid honest and fitting tribute at a good man's grave. In many a household and in many a heart will his memory be sacred as the memory of the just, till the day when the beloved pastor and his redeemed people shall together enter into the joy of their Lord.

My Christian brethren, while as a denomination we are learning in sadness that all flesh is grass, and all the glory of man as the flower of grass; let us remember that though the grass withereth, and the flower thereof falleth away, the word of the Lord endureth forever! Though the grave must close over all that is fair, and venerable, and useful, and good; though the valued, and trusted, and loved must leave us in their appointed time, let us not forget that the God of Zion lives; that the Captain of our salvation survives, and that we can still trust in the Chief Shepherd and Bishop of our souls. It is indeed sad for us, short-sighted and dependent as we are, to see our strong men falling like the oaks of the forest, but we must not forget that the purposes of a sovereign God shall never fail of their complete accomplishment, and that the promise of the Saviour to the Church is, that the gates of hell shall not prevail against her. We need not despair of the Church; God will take care of Zion. She will come up out of the wilderness leaning on the arm of her Beloved. She will stand forth "fair as the moon, clear as the sun, and terrible as an army with banners." Zion will arise and shine, her light being come, her glory shall go forth as brightness, and her salvation as a lamp

that burneth. Our dying Ludlow said: "There are two things of which I have no doubt. The safety of my country, and the safety of my soul." So there is another thing of which no Christian can doubt, and that is the safety and final triumph of the Church of God. "The grass withereth and the flower thereof falleth away. But the word of the Lord endureth forever."

But there is a voice which speaks to us from the grave of departed goodness with a higher aim than to awaken a transient emotion. It admonishes us to be up and doing in our own work for the Master and his cause. It tells us that we know not the day nor the hour when the Son of Man cometh, and will call us to give an account of our stewardship. It admonishes us that the best way to meet Him in peace is to be found of Him, when He cometh, diligently doing our duty. The ministry of our Church are especially reminded by these repeated dispensations of their need of increased watchfulness, zeal, and devotion. May God impress the lesson deeply in their hearts! The officers and members, too, are also enjoined to renewed activity for the honor of God and the welfare of immortal souls. Let them be watchful and strengthen the things which remain, that are ready to perish. Let them rally as one man to the promotion of every legitimate interest of the Church. Let them sustain all its efforts to extend its usefulness in our country and the world. Let them coöperate with and encourage the ministry in their efforts to this end, remembering that every thing which they keep back from the Lord, of sympathy, of prayer, of contribution, and of toil will only detract from the splendor of their crowns of rejoicing in the day of the Lord.

And let all men who are yet in their sins, and unpre-

pared to meet their God, beware how they trifle with what is so momentous and uncertain as a dying man's life. Had not our departed Knox long years ago given himself to the Saviour, and lived always in readiness to meet Him, how different would now be the record of his life and death! He had no opportunity at the last to do this great work:

> While yet ye live, ye dying men,
> "Prepare to meet your God!"

"Now is the accepted time. Behold, now is the day of salvation."

RESOLUTIONS

OF

INSTITUTIONS, RELIGIOUS, BENEVOLENT, AND LITERARY.

RESOLUTIONS.

Record of the American Tract Society on the Death of the Rev. John Knox, D.D.

The Executive Committee of the American Tract Society on the 18th January, 1858, unanimously adopted the following record:

The Committee would bow submissively to the holy will of God in suddenly calling to himself their esteemed and venerated Chairman, the Rev. John Knox, D.D., one of the Society's founders, who has consecrated to its best interests his faithful efficient labors, his kind, wise, and judicious counsels, and his prayers, throughout the whole period of its history. Having acted on the Executive and Publishing Committees for twenty years, on the death of the Rev. Dr. Milnor in 1845, he was appointed Chairman of both Committees, which position he filled with distinguished ability and acceptance to all, for nearly thirteen years, till called to the rest above.

Dr. Knox was born, of pious and highly respected parents, near Gettysburgh, Pennsylvania, June 17, 1790, and graduated at Dickinson College, Carlisle, in 1811. He pursued the study of theology in the Seminary of the Associate Reformed Church, under the superintendence of the Rev. Dr. John M. Mason, was licensed to preach the Gospel in 1815, and on the 14th of July, 1816, at the age of twenty-six, was installed pastor of the Collegiate Reformed Dutch Church in the city of New-York. In this prominent and highly responsible station, sustained by the warm affections of the large associate congregations, he faithfully and successfully fulfilled the duties of the

ministry, "publicly and from house to house," to an endeared and confiding people, for nearly forty-two years. Being still in the vigor of health and with every promise of continued usefulness, on the 5th inst. he fell from the piazza back of his parlor, producing a concussion of the brain, which instantly terminated consciousness, and he died on Friday evening, January 8, 1858, at the age of 67, surrounded by his surviving six sons and three daughters. The estimable wife of his youth, eldest daughter of the Rev. Dr. Mason, to whom he was married May 11, 1818, died two years before him, July 6, 1855.

His position and growing influence through this long period of years brought him into many responsible and endeared relations. At the time of his death, he was President of the Board of Trustees of Columbia College, of the Leake and Watts Orphan Asylum, which had his constant care, and of the Board of Education and the Sunday-School Union of the Reformed Dutch Church. He was a Director of the Board of Corporation of that Church; a Trustee of Rutgers College, New-Brunswick, and of the New-York College of Physicians and Surgeons; and was connected with numerous other religious and benevolent institutions, who expected and received his wise counsels and cordial coöperation. It was the mournful privilege of this Committee, on Tuesday last, to unite with representatives from these various institutions, and thousands from our evangelical churches of every name, in the highly appropriate and impressive funeral solemnities.

To the Rev. Dr. Knox the American Tract Society owe a debt of lasting gratitude. Not only did he examine the numerous invaluable publications that have been sanctioned and issued since its formation, but the records show that of the 562 meetings of the Publishing Committee which have been held, he attended *four hundred and sixty-three*, though he was absent some months on a visit for health to the West-Indies, and afterwards on a visit to Europe, when he represented the

Society as a delegate to the anniversary of the Religious Tract Society in London. He also attended 194 out of 477 meetings of the Executive Committee, though often detained by parochial or other official engagements.

The motives that impelled him to these labors were the same that gave character to his life, and controlled his efforts, whether public or private, in the pulpit or through the press. He loved and cherished, and every where firmly and calmly vindicated the great essential doctrines of the cross as God's appointed means for the salvation of men. "Bought with a price," and "not his own," he felt bound to consecrate his energies to make known these "glad tidings." This object he pursued with a business talent, promptness, and energy that few possess; with frankness, honesty, and unbending integrity; with sound judgment and an almost innate discretion and sense of propriety; with distinguished urbanity, kindness, and courtesy, and with sympathy for the suffering and the orphan, which at once opened the way of access, and won the confidence of all who knew him. He loved the Society as an effective agency for securing the great object of his life; as issuing the true Gospel, and bearing it, under the blessing of the Spirit, to millions of the wandering and the lost. He loved it too as uniting the friends of evangelical truth of every name and locality, and loved to be among them, as was affectingly indicated when distinguished ministerial brethren from six ecclesiastical communions united in bearing his body to the tomb. The members of the Committee, thanking God for all that he was, and all that he did while with them, rejoice that, having "finished his course," and "kept the faith," he now sees the Saviour as He is, and mingles with "the general assembly and church of the first-born" in His eternal praise.

They can not refrain from adding, as strictly appropriate to the present occasion, the choice words written by Dr. Knox himself on the death of his associate on the Publishing Committee, Dr. Milnor, whose labors and responsibilities their in-

timate and cordial relations enabled him so justly to appreciate:

"While the whole community, in whose heart he is embalmed, has reason to mourn the removal of one of its most useful members and brightest ornaments, a man of God, associated with every benevolent and good work, *the American Tract Society* is called by this dispensation of divine Providence to lament the loss of services extending through its entire existence, and which, under God, have eminently contributed to its success and usefulness. With the whole history of the Society he is identified: at all times, notwithstanding his many avocations, bestowing upon the interests of the institution an unwearied, a prompt and zealous attention. In connection with the Publishing Committee especially, his labors have been incessant and indefatigable; and his wisdom, piety, self-denying industry, enlarged and catholic spirit, and uniformly kind and courteous bearing, have left impressions of respect and love on the hearts of his colleagues, deep, enduring, and ineffaceable. His exemplary piety, purity of life, benevolence, charity, and usefulness, had invested him with a wide-spread and constantly growing influence and weight of character which it is the lot of very few ever to attain. His praise is in all the churches; and perhaps no other man at the present time could have been taken from us more universally and deeply lamented."

Minute of the Executive Committee of the Board of Domestic Missions of the Reformed Protestant Dutch Church, March, 1858.

"It having pleased God in his all-wise providence to remove by death the venerable Vice-President of the Board of Domestic Missions, John Knox, D.D., this Committee would record their high estimation of the personal worth of their deceased brother—of his eminently conservative character—of his long ministerial usefulness—of his exemplary devotion to

the duties of his office, as well as faithfully meeting the responsibilities of his relations to various literary and benevolent institutions; and they unite with the whole Church in sympathy with his bereaved family circle, his colleagues in the pastoral office and the particular church of which he was the senior pastor, and pray that this bereavement may be sanctified to all."

Resolutions of the General Synod's Sabbath-School Board.

At a special meeting of this Board, held the 11th inst., the death of the Rev. John Knox, D.D., having been announced by the Vice-President, James Anderson, M.D., it was unanimously

Resolved, That the Vice-President and the Rev. Thomas C. Strong be a Committee to prepare an appropriate minute, expressive of the sense of this Board of this afflictive visitation, and of the high regard entertained for his eminent character and services.

Resolved, That this Board will attend the funeral of Dr. Knox, to-morrow, from his late residence.

At an adjourned meeting, held on the 18th inst., the Committee appointed to prepare a suitable minute in regard to the sudden and afflictive decease of our late honored and devoted President, Rev. John Knox, D.D., reported the following:

Whereas, it has pleased God in his inscrutable sovereignty to remove from the scenes and duties of this present life, the Rev. John Knox, D.D., for many years the revered President of this Board, giving encouragement by his presence, and wisdom by his counsels; therefore,

Resolved, That this Board will bow with resignation to this dark dispensation of our Heavenly Father, and while we mourn our loss, we would pray that this visitation may be sanctified to the arousing of Christian effort, and the more vigorous prosecution of that work which is intrusted to us, and which lay so near the heart of our late esteemed President.

Resolved, That this Board will ever love to cherish with grateful and pleasant remembrance, those Christian virtues which graced the character of our father and brother as a man, and gave impressive power and unwonted influence to all his labors as a faithful and conscientious minister of the Gospel, his candor and integrity in all business relations, his urbanity and gentleness in private life, his singularly guileless disposition which ever influenced his every word and act, his consistent, ardent, and impressive piety, his fidelity to the interests of every institution with which he was connected, his earnest and faithful ministration through a period of forty-two years, his warm-hearted sympathy and effective liberality for the poor, the widow, and the orphan, and to crown all, his constant aim to promote the glory of God, both by word and deed.

Resolved, That in his decease, this Board has lost a tried friend, an unwearied supporter, a wise counsellor, and an efficient officer, whose prayers and efforts were always combined to promote the growth, and develop the energies and usefulness of this institution.

Resolved, That as a tribute of respect and affection, at the next Anniversary of the Sabbath-schools connected with the Board, all the banners be draped with crape.

Resolved, That a copy of these Resolutions be transmitted to the family of Rev. Dr. Knox, and also published in the *Christian Intelligencer* and *Sower*.

Bauman Lowe, *Sec. pro tem.*

Record of the Proceedings of the Board of Education of the Reformed Dutch Church.

Immediately after the opening of the meeting of this Board on Monday last, the decease of the Rev. John Knox, D.D., who was the President, and a member of the Executive Committee, of the Board, was announced by Rev. B. C. Taylor,

D.D., accompanied by some appropriate and affecting remarks, when it was

Resolved, That a Committee be appointed, consisting of Rev. Drs. Hutton (Vice-President) and Taylor, to draft a minute expressive of the sense of this Board in regard to this afflictive event, to report at the next meeting.

Whereupon the Board at once adjourned, to meet at the late residence of its esteemed President, to attend his funeral, on Tuesday, at half-past two o'clock P.M.

The Committee appointed to prepare a minute expressive of the sense of the Board in reference to the death of Rev. John Knox, D.D., presented the following report, which was accepted, and ordered on record:

Resolved, That while the Board of Education recognize the good hand of our God in this dispensation of his ever-wise and kind providence, and therefore bow in submission, yet that they receive with the deepest sorrow and regret the announcement of the death of their highly esteemed associate, friend, and President, the Rev. John Knox, D.D.

Resolved, That in the death of Dr. Knox, the Board deplore the loss of a truly good and inestimable man, and minister of the Gospel of Christ; a devoted and sincere friend, and an able and wise counsellor; whose enlightened and undoubted piety, generous and kind heart, and high moral excellence, can hardly be over-estimated.

The Board would gratefully record their testimony, that for self-sacrificing and never-tiring devotion to his official duties, for wisdom in counsel, for kindly disposition, unaffected piety, and real worth, they feel that he has not only left behind no superior, but that there is no one who can completely fill the void which his death has made, both in the Church and in the city, and that it may be truly said of him, as of one of old, that *having served his generation, he fell asleep.*

Resolved, That a copy of this minute be sent to his be-

reaved family, and that it also be published in *The Christian Intelligencer* and *The Sower and Missionary Recorder.*

M. S. Hutton,
Benjamin C. Taylor, } *Committee.*

Tribute of Affection to the Memory of the late Dr. Knox, by the Young Men's Association of the Middle Dutch Church.

At a special meeting of the Young Men's Association of the Middle (Collegiate) Dutch Church, held on Monday evening, the 11th inst., the following minute was adopted:

Our senior and much-beloved pastor, the Rev. John Knox, D.D., having been suddenly removed from us by death, this Association, in which he took such a warm and earnest interest, records with deep sensibility the sad event.

The eminently useful and blameless life which characterized the deceased—the love and devotion he manifested in the discharge of his pastoral duties—the attachment he showed to the young of his flock, and his untiring efforts to impress upon their minds the truths of the religion to which his life was devoted, will be affectionately and gratefully remembered by us.

In testifying this tribute of gratitude for his faithful life, and of affectionate veneration for his memory, we are impressed by the words of our Saviour, which were so often borne home to our hearts by the voice of our beloved pastor, while living, and which now appeal to us so solemnly in his death: "Be ye also ready; for at an hour when ye think not, the Son of Man cometh."

Resolved, That the foregoing minute be published in *The Christian Intelligencer.*

H. M. Brush, *Sec'y.* A. A. RAVEN, *Pres't.*

Tribute of the Young Men's Association of the Reformed Dutch Church, cor. of Fifth Avenue and Twenty-ninth St.

At a meeting of the Young Men's Association of the Reformed Dutch Church, corner of Fifth Avenue and Twenty-ninth street, held on Wednesday evening, the 13th inst., the following preamble and resolution were offered by Mr. Abm. Bogardus:

Whereas, It has pleased God to remove from us our beloved pastor, the Rev. John Knox, therefore

Resolved, That a committee be appointed to prepare resolutions expressive of the sense of this Association in regard to the solemn dispensation of Providence, and of the affectionate respect they entertain for the memory of one so long spared as a preacher of righteousness, and the counsellor and instructor of youth.

Messrs. Abm. Bogardus, Mortimer De Motte, and T. Edward Vermilye were appointed a committee, and presented the following resolutions:

Resolved, That this Association, in common with the Church at large and the whole community, mourn the loss of our beloved friend and senior pastor, the Rev. Dr. Knox, an honorary member of this Association.

His most upright and consistent character as a man and a Christian, his eminent devotion and godly sincerity as a minister, and his life of varied and active usefulness, have filled us with affectionate veneration.

We have felt towards him as towards a father. We deplore his departure as that of a pastor and friend, in whose sincerity of purpose, kindness of feeling, and wisdom in council, we could always confide.

May we have grace to profit by his salutary instructions and his pure example.

Resolved, That we present to the family of our departed

pastor and friend, the expression of our sincere sympathy in their bereavement, and our prayers that the God of their father may be their God also.

Resolved, That these resolutions be placed on the minutes of the Association, and that a certified copy be transmitted to the family, and that a copy be sent to *The Christian Intelligencer* for publication.

Edward C. Delavan, *Pres't.*
Richard Amerman, *Sec'y.*

New-York, Jan. 19, 1858.

Resolutions of the Leake and Watts' Orphan House.

At a special meeting of the Leake and Watts' Orphan House in the city of New-York, held at the Mayor's Office, on the 13th of January, 1858, it was unanimously

Resolved, That the Trustees have received with unfeigned sorrow the announcement of the death of their President, Rev. John Knox, D.D.;

That this Institution, by such decease, has lost a member of remarkable efficiency, the labors of whose diligent hands, the sympathies of whose warm heart, the sound operations of whose well-balanced mind, were ever devoted to the best interests of the orphan;

That the refined deportment, the dignified manners, the high-toned urbanity of the gentleman, and the fervent piety of the Christian, which on all occasions were so eminently conspicuous in his intercourse with others in our numerous beneficent and literary institutions, and with the community at large, have won for his memory a deep and abiding home in our hearts;

That a copy of these resolutions be forwarded to the family of our deceased associate, with the tender of our sincere condolence on this afflicting bereavement.

F. De Peyster, *Clerk.*

Record of the Trustees of Columbia College.

At a meeting of the Trustees of Columbia College, held on Monday, the 1st of February, 1858, the following recital and resolutions were offered by the Rev. Dr. Berrian, duly seconded, and passed:

Since the last stated meeting of this body, an event has occurred, in the wise and mysterious providence of God, which has wrung the hearts of many with anguish, and filled the community at large with sorrow.

The late venerable Chairman of this Board, the Rev. Dr. Knox, whom to know was to love, and the more he was known to love him the better, has been suddenly taken from us, in the fullness of health, and the ripeness of his faculties, unbroken by age, with "eye not dim, nor natural force abated," and left us to wonder and regret that so useful a life, though far advanced, had not been still farther prolonged.

But to this we must all bow in humble submission. It is our duty to perpetuate the remembrance of him, not only as personal friends, but more especially on account of the relations we publicly bore to him.

Be it therefore

Resolved, That in view of his punctual attendance as a Trustee at the meetings of this Board; the interest which he took in all its proceedings; the practical wisdom and sound good sense with which he came to his own conclusions; and the prudence, discretion, and kind feeling which he invariably manifested in his conferences with the Committees of this body, and with its several members individually, he has been eminently useful to this Institution, and is entitled to the grateful remembrance of all who are connected with it.

Resolved, That by his careful attention to the matters which were brought before him as the Chairman of this Board; by his fairness, impartiality, and coolness, even amidst differences

of opinion, and in the heat of debate; and by his uniform courtesy, amenity, and kindness, he heightened the respect and regard in this new position, which had been entertained for him as a Trustee, and presented an example which was worthy of future imitation.

Resolved, That the Board of Trustees feel the deepest sympathy with the family of Dr. Knox; and that a copy of these resolutions be sent to it, as an expression of their high estimation of his public labors and his personal worth.

Extract from the Minutes.

William Betts, *Clerk.*

Resolutions of the Trustees of the College of Physicians and Surgeons.

At a special meeting of the Trustees of the College of Physicians and Surgeons in the City of New-York, held on Monday evening, Jan. 11, 1858, the following resolutions were unanimously adopted:

Resolved, That the Trustees have heard with deep sorrow of the decease of their late associate, Rev. John Knox, D.D.

Resolved, That this College, in common with other institutions of learning and benevolence of our city, has sustained a severe loss by the removal of one whose sound judgment and mature experience always gave weight to his counsels.

Resolved, That the unaffected piety and amiable manners which were so uniformly displayed in the character of the deceased, will always endear his memory to our recollection.

Resolved, That the Registrar communicate these resolutions to the bereaved family, with the assurance of our heartfelt sympathy in their affliction.

Gurdon Buck, M.D., *Registrar.*

EXTRACTS FROM PAPERS.

From The Independent.

THE LESSON OF SUDDEN DEATH.

Seldom have the religious community of New-York been so profoundly affected by any local event as by the sudden death of Rev. John Knox, D.D., the senior pastor of the Collegiate Reformed Dutch Church in this city. The long and faithful ministry of Dr. Knox had endeared him to a wide circle of Christians in all denominations; his co-pastorate over the several Collegiate churches, and his position at the head of the Executive Committee of the American Tract Society, and in various benevolent institutions, had made his name, his person, and his services familiar to the whole Christian community; his benignant countenance and courteous mien had won for him the affectionate regard of neighbors, of the young, and even of strangers; while his readiness for every work that commended itself to his judgment as wise and good in its relations to the kingdom of Christ, his steadfast faith and zeal with regard to that kingdom, his abundant labors, and his catholic spirit, made him a conspicuous example to the ministers of the Gospel in their high and holy calling. The manner of his death, by fixing the attention of the whole community upon the event, has greatly aggravated the sense of public loss.

Dr. Knox was ordained and installed pastor over the Collegiate Church, in the Middle Church on Nassau street, (now the Post-Office,) in July, 1816. He was then about 25 years of age, and he has continued in the ministry over the same church, though officiating in different edifices, until his death at the age of 67. With the exception of Drs. Spring and Berrian, Dr. Knox had been in the pastoral office in this city

for a longer period than any other minister; and in his case, as in those of the venerable pastor of the Brick Church and the senior rector of Trinity parish, the first settlement proved to be a settlement for life.

At the time of Dr. Knox's settlement, the Collegiate Church held the houses of worship known as the Middle (now the Post-Office) and the *North*, on the corner of Fulton and William streets—one of the few church edifices now remaining far down town. The old church in Garden street, which for many years represented the original corporate Reformed Dutch Church in New-York, in 1813 was organized into a distinct church and congregation, leaving the Middle and North churches under the original incorporation with one Consistory. Among the predecessors of Dr. Knox in the pastorate over these churches were Rev. John H. Livingston, D.D., John N. Abeel, D.D., Jacob Brodhead, D.D., and Philip Milledoler, D.D. With the latter Dr. Knox was associated as colleague for nine years. Dr. Knox was a pupil in theology of the late Dr. John M. Mason, who at that time superintended the Associate Reformed Theological Seminary in this city. Thus he was a link between the ministry of the present generation and the honored and revered names of the past. Both as a preacher and a pastor Dr. Knox fulfilled his office with great acceptance to the large congregations of the Collegiate churches. Sound in theology, lucid in the exposition of divine truth, affectionate in manner, and devout and earnest in spirit, he was welcome alike in the pulpit and in the houses of his hearers. When the old Middle Church was vacated in 1844, he took the more immediate charge of the congregation in Lafayette Place, where the Consistory had erected a new house of worship in 1839. The name Middle Church was transferred to this; it stands about midway between the North in Fulton street and the new house on Twenty-ninth street and the Fifth avenue; and the three now comprise the Collegiate Church. Dr. Knox was by ten years the senior in office of Drs. W. C. Brownlee and Thomas De Witt, who became his colleagues in 1826–7. Dr. Thomas E. Vermilye was added to the corps of Collegiate pastors in 1839, and Dr. T. W. Chambers in 1849. His position of seniority, however, never restrained in the least his natural freedom of intercourse with his juniors in the ministry,

whether in his own or in other denominations. His modes of thought and action, indeed, were rather of the "Old School;" and he may have looked with suspicion upon the zeal of younger men for reforms demanded by the present times. Hence as chairman of the Executive Committee of the Tract Society, he, for a time, withstood the movement among the members of the Society for a change in the policy of its administration upon the subject of slavery. Accustomed to move in the interior circle of the Society's affairs, he did not fully realize the external position of the Society as it appeared to many in the new questions which have arisen in connection with our great national sin. Yet in the exciting discussions connected with that question, we believe him to have been as sincere in his own convictions of right and duty as he was courteous and affable toward those who as honestly opposed his policy. It is a pleasing reflection that these discussions, so far as we are aware, never led to a personal alienation between Dr. Knox and those of his Christian brethren who most decidedly opposed the course of the Tract Administration on the slavery question.

On Tuesday morning of last week we met Dr. Knox in front of his own dwelling, and received his usual courteous salutation. He was then in full health; indeed, age did not seem to have at all impaired the freshness of his countenance or the vigor of his frame. That same evening we learned that he was lying at the point of death. In the act of opening the blinds of the piazza in the rear of his parlor he lost his balance, and falling upon the stone pavement, a distance of several feet below, fractured his skull, and sustained other injuries which from the first made his case hopeless. He lingered in a state of unconsciousness until Friday evening, when he expired at 8 o'clock. His funeral was attended on Tuesday, the 12th inst., at the church on Lafayette place, by a great concourse of citizens, including the ministers of all denominations, who assembled in large numbers to testify their respect and grief.

How impressive is the lesson of this event as to the importance of being momently prepared for death! We know that Death is ever nigh; that he may come suddenly; that nothing is more uncertain than the time and the manner of his

coming. But do we not cherish a secret expectation that *we* shall have time to make special preparation for death? that a prolonged sickness or other timely warning will enable us to set our house in order? Do we realize that Death may come to any one of us without warning of any kind, and that at any instant we may pass directly from the visible into the invisible? How momentous the thought that without one moment's opportunity to review our lives under the near shadow of eternity we may be called to stand before God! *Be ye also ready, for in such an hour as ye think not the Son of Man cometh.*

How valuable is the testimony of a good life—a life so clear, so decided, so uniform in its devotedness to God that it needs no confirmation of dying words to give surviving friends the fullest assurance of one's good estate. Few within the circle of our acquaintance could so well dispense with the record of a dying testimony as could that venerable servant of Christ to whom death came without premonition—who passed, as it were, by a single step, from the porch of his earthly home to the mansion prepared for him in our Father's house. His long life of usefulness, his serene and cheerful piety, bear witness that while his mind was clouded toward earth it was luminous toward heaven. Let it be our endeavor so to live that no question of our blessed immortality shall arise at death, though we should then be able neither by word, nor look, nor sign, to testify to others the peace and joy of the inner man. Especially does the suddenness of death in the case now before us, closing a life of unquestioned piety, call upon ministers to make Him whom they preach first and central in their own daily thought and life.

Amid all the solemnity and mystery in which the close of this good man's life is shrouded, how striking the suggestion of the immortality of that life, which comes to us in the very suddenness of its earthly end! Was the soul wounded in that fall? Did he who had thought and loved and prayed and labored for the good of man and the glory of Christ, cease *to be* when the smitten brain ceased to manifest a consciousness of outward things? No man believes this; no man *can* believe this, or doubt that powers unwasted by disease, resumed their activity in another sphere. Could surgical skill have removed

the pressure from the brain, the mind that seemed unconscious might have awoke as from a sleep. What then must be that awaking, when the soul itself, freed from all material pressure and constraint, not dismantled but disenthralled, enters the glory of the Infinite and Eternal? May God fit us for that transition, through Him who died and rose again!

From the Sower.

THE LATE DR. KNOX.

We need not ask the readers of the *The Sower*, in the words of David, respecting Abner, *Know ye not that there is a prince and a great man fallen in Israel?* The unwelcome tidings has spread from mouth to mouth, has been seized by the daily press, has sped on the wings of the telegraph, until long before this sheet falls into the hands of the reader, all true friends of our Church will have felt the great loss which our branch of Zion has been called to mourn.

Dr. Knox, next to Dr. Spring, was the oldest settled pastor in this city. It is believed that the settlement of Dr. Berrian, of Trinity Church, and of Dr. Knox, was nearly at the same time. He was born June 17, 1790, near Gettysburgh, in Adams county, Pennsylvania, of pious parents, of the highest respectability. He pursued his literary course, and was graduated at Dickinson College, Carlisle, Pennsylvania, in 1811. He then entered the Theological Seminary of the Associate Reformed Church, under the superintendence of the Rev. Dr. John M. Mason, and was licensed for the Gospel ministry in 1815; shortly after which he was married to Euphemia, the eldest daughter of his instructor in theology. In 1816 he was called, in connection with the Rev. Paschal N. Strong, to the pastoral charge of the Collegiate Reformed Dutch Church in this city. Before ten years had elapsed, the gifted Strong was summoned to the sanctuary above, leaving behind him a traditional reputation (for he seems to have published little or nothing) of the most exalted character. His fellow-laborer was spared for more than four times that period; during all which time he ministered, with a fidelity and zeal quite un-

surpassed, in all the functions of his holy office. Once, about the year 1827, he spent the winter months in St. Croix, and in 1849 he made a short tour in Great Britain and the adjacent parts of the Continent. With these exceptions, both of which were rendered necessary by the state of his health at the time, he was always found at his post, doing the Master's will to the best of his ability. To the last he filled his own place in the pulpit, and never was seen there without careful and adequate preparation. Indeed, of late years the increased animation in both the matter and manner of his pulpit efforts, was a theme of common remark among his hearers.

But it was in the other spheres of a Gospel minister's work that his excellencies were most obvious and striking. As a counsellor in church courts, both higher and lower; as a consoler of the sick, the bereaved, and the tempted; as a guide to inquiring souls, as an interpreter of dark passages in Christian experience, his skill, tenderness, assiduity, and patience were unequalled. His appearance, his manner, the very tones of his voice, seemed to fall soothingly and persuasively upon all who came within their reach. His own people, and multitudes of others, who spontaneously sought his wise counsel, feel by their present privation the greatness of the blessing which he was to them; while among his younger ministerial brethren, Dr. Knox was familiarly known as "the Model Pastor." Yet although he was thus faithful and laborious in his duties as the senior pastor of the largest body of communicants in this city, this was very far from being the only field of his Christian activity.

Successive calls were made upon him from outside institutions, until he came to be, as he was at the time of his death,

Chairman of the American Tract Society's Committee on Publication.

President of the Board of Trustees of Columbia College.

President of the Trustees of Leake and Watts' Orphan Asylum.

Director of the Board of Corporation of the Reformed Protestant Dutch Church.

Trustee of Rutgers College, New-Jersey.

Trustee of the College of Physicians and Surgeons.

President of the Board of Education of the Reformed Dutch Church.

President of the Sabbath-School Union of the Reformed Dutch Church.

Most of these official positions were such as demanded much time, pains, and thought; yet he never came short. Always prompt, punctual, courteous, and faithful, he was a most efficient co-laborer in every one of these important relations. Yet none of them was allowed to trench upon the time due to study, or to the wants of his immense parochial charge. It is to be remembered too, that all this service was gratuitous. Not a farthing, directly or indirectly, reached his hand because of these posts. His labors in them were labors of love. No wonder that the death of such a man is felt to be a great public loss.

During his ministerial life, Dr. Knox was contemporary with eight colleagues, namely: Drs. Kuypers, Schureman, Milledoler, Strong, Brownlee, De Witt, Vermilye, Chambers, four of whom preceded him to the heavenly rest. With all of them he lived in uninterrupted harmony from first to last; and by none of all his kindred and friends is his loss more deeply regretted, or his memory more tenderly cherished, than by his survivors in the ministry of the Collegiate Church.

From the New-York Courier and Enquirer.

THE REV. JOHN KNOX.

One week since there was seated in one of the Reformed Dutch Churches in this city, a gentleman, himself an old citizen, who nearly half a century since had heard the first sermon preached in this city by the Rev. John Knox, then a young minister, coming from Pennsylvania to begin a long career of "gentleness, goodness, and faith"—to walk the ways of this great city in all rectitude and right. It was the lot of this gentleman to hear Dr. Knox's last sermon, as he had his first. The life of the good man was suddenly closed, and the church of which he was the senior pastor is to-day in mourning for the event which came like the mysterious cloud of old—brightness to him and shadow to them.

The death of Dr. Knox breaks that chain of three, whose living link was so bright—so wound around the life-long associations of the Episcopal, the Presbyterian, and the Dutch churches of this city.

To Dr. Knox, and Dr. Berrian, and Dr. Spring it had been given to dwell among one people, minister to the heart of generation after generation who came to one place to worship; or, if the place changed, it was only because the outer world grew too loud for the calmer utterances of the pure faith they disclosed, and the scene was changed, but the Church and the truth remained.

The men who came to worship in the old Middle Dutch, in Trinity, and in the Old Brick, when as young men these three clergymen took upon them their intensely important duties, are in the vaults of the churches or the graves of the cemeteries. The children that wondered at the novelty of their induction, have—those who survive—left behind the best of their years, and the greater part have gathered to the dead.

All that can change a young and springing city, like our own, has been before the eyes of these three venerable men. They have learned all that life can teach them as a commentary on the book of truth before them, and now their bond of companionship is broken. The pastor of the oldest church goes first of the three.

Dr. Knox was a steadfast, gentle, moderate man, very earnest in his work; of a solemnity of manner that made his words by their very sound like the messages of another world; a pastor who mingled for so many years with his people at their homes as well as in the public worship; who was cognizant and companion of their happiness and their sorrows, and who in all these years, while he was compelled often to be in the knot of the intricacies of the web of family affairs, knew how to walk the narrow golden line of the Christian friend that never forgot to be wise while he was sympathizing.

The Fathers of the Church were his familiar friends. He knew Livingston and Linn, and learned from their exalted school the dignity and prudence which made his fraternity with those by whose side he stood on the very last Sabbath of his life, one of uninterrupted brotherhood. De Witt, Vermilye, Chambers felt in their inmost heart that they possessed

in their senior a counsellor who had learned of the pious dead the lesson of love to the living.

There are memories connected with Dr. Knox's care and solicitude for these many years over the orphans of John G. Leake's blessed endowment, that need no human annals. Theirs is the language that is graven so that the inscription shall remain on the "new earth."

THE REV. JOHN KNOX, D.D.

To the Editors of the New-York Express:

The death of Dr. Knox, who for more than forty years has exercised the ministry of the Gospel in the Collegiate Reformed Dutch Church of this city, and who, by his consistent and exemplary Christian character and course, and by the wise, diligent, and successful discharge of the many trusts committed to him in the Church and in the community, had gained universal respect and affection, has made a deep impression among our citizens. This impression has been deepened by the suddenness and other circumstances of his death. Though he had attained the age of sixty-eight years, he was in the enjoyment of good health—for three or four years past was more vigorous than at previous periods.

Last Tuesday, he devoted the day to pastoral visits. Returning home about four o'clock, he passed into the piazza back of the house, inclosed by blinds. It is supposed that, the blinds being opened, he by some misstep lost his balance, and was thrown over headlong on the pavement of the yard, falling with great force on the part of his head adjacent to his temple. He was taken up motionless and unconscious, and remained so until his death, which occurred about eight o'clock last Friday evening.

Dr. Knox was one of the oldest settled pastors in this city. In 1816, he was called as one of the pastors of the Collegiate Reformed Dutch Church, and was installed in the month of July of that year. From that time till the day of the casualty which terminated his life, he prosecuted his ministry with unremitted industry and success. Few clergymen have been

as constant in the discharge of the duties of the pulpit, whether upon the Sabbath or in the week-day service.

The fulfillment of the work to which he was devoted, was the passion of his life. He never spared himself. Not only did he preach constantly, but in pastoral labors he was an example of assiduous, pains-taking perseverance; so that his influence upon the people of his charge, and upon the community, always salutary in an eminent degree, was never so great as upon the day when his life and labors were closed. His preaching was instructive, evangelical, and practical. He possessed a sound, practical judgment, which made him a wise and valuable counsellor and successful peacemaker. His devotedly pious and sympathetic spirit rendered him a peculiarly acceptable visitor in the sick-room, in the house of mourning, and in seasons of affliction. By the series of colleagues with whom he was associated during his long ministry, he was ever held in strong esteem and affection, and not a jar of feeling occurred in their relations to each other. His manners were dignified and courteous, blended with kindness. His sincerity and uprightness of spirit and conduct were known and read of all men. Besides the heavy duties devolving upon him in his ministerial and pastoral capacity, he discharged important trusts committed to him by the General Synod, with the view of promoting the interests of the denomination at large, with efficiency; and his service in this respect will long be remembered by them. He dwelt in friendly intercourse with ministers and Christians of other denominations, and cordially coöperated with every effort to advance the kingdom of Christ and the welfare of man.

At the formation of the American Tract Society in 1825, he was chosen a member of its Publishing Committee, and has remained such during its whole course; and since the death of Dr. Milnor, he has been its Chairman. He has rendered important services as a member of the Board of Trustees of the Leake and Watts' Orphan Asylum.

At the time of his death, he was Chairman of the Board of Trustees of Columbia College; and, in addition to being a prominent member of the various Boards of his own Church, was connected with nearly all the religious and benevolent associations of the day.

To the last day of his life, the Rev. Dr. Knox was systematically devoted to useful and varied employments. He thus gained the profound respect of the community at large, the expression of which has been drawn forth impressively during his brief illness, and at his death. Shortly after his settlement in the Collegiate Church, he married the eldest daughter of the Rev. John Mason, D.D., a lady of great excellence, who was truly in every respect a helpmeet. She died two or three years ago. The large family whom they reared have the precious legacy of their prayers, instructions, and example.

CHAUCER'S PASTOR.

WIDE was his cure; the houses far asunder,
Yet never failed he for rain or thunder,
Whenever sickness or mischance might call,
The most remote to visit, great or small;
And staff in hand, on foot the storm to brave,
This noble ensample to his flock he gave.
Though holy in himself and virtuous,
He still to sinful men was mild and piteous;
Not of reproach, imperious or malign,
But in his teachings soothing and benign.
To draw them on to heaven, by reason fair
And good example, was his daily care.

Our many readers who knew the late Dr. Knox will be gratified in tracing the exact likeness of the foregoing pen-picture, made centuries ago, to this exemplary man of God. The portrait will bear studying for its close resemblance. Every line has its counterpart in reality, nor need any abatement be made on the score of the difference between ancient times and modern. The "wide cure," "houses far apart," "never failed," "staff in hand," "on foot," "holy in himself," "to sinful men mild," "teachings soothing," "draw to heaven," "good example," "daily care"—had the father of English poetry been describing Dr. Knox, he could not have better set forth him who will long be known as a MODEL PASTOR.—*Christian Intelligencer.*

APPENDIX.

APPENDIX.

Note A.

The tender affection, with which Dr. Knox cherished in his heart of hearts the memory of his departed fathers, was most beautifully and impressively shown upon the occasion of the baptism of his grandson, who bears the family name, Samuel. Those who were present (and they were many) on the occasion, will not forget the tremulous tones of the venerable officiator, as he spoke of the name which he was about to name upon his infant grandchild in the holy sacrament of baptism. His memory was all alive with the most fond reminiscences of the past, and he could scarcely give them utterance. "This child," said he, "belongs to the *fifth* generation of my family, with whom I have been associated in the fondest affections of my heart, who have borne the name about to be named upon him. Of these, the individuals of *three* generations lived and died in the faith of the Gospel, and I do not doubt are now in that presence where there is fullness of joy and pleasures for evermore. The first—how well I remember that holy man, my beloved grandfather! How often have I lain in his bosom, how often have I been the subject of his prayers, *and how I loved him!* The second, my father, a man of God—of intelligent, earnest, devoted piety—to his care, to his counsels, to his instructions, how deeply am I indebted! He sleeps — having served his generation, and served it well, by the will of God he fell asleep in Jesus. To these holy men, to their assiduous and self-denying labors and prayers in my behalf, under God, I owe all that a kind Providence has given me, of position in life, and opportunities of usefulness—yes, and my hope of heaven! Their memory is precious and blessed, and can not die within me while my heart shall beat. Nor can his, my faithful, loving brother, whose sun went down in its meridian. He, too, dwells in the home of the saved, where the inhabitants shall never say: 'I am

sick.' Oh! may all the succeeding generations be followers of them, in as far as they followed Christ. This, *this* is my heart's desire and prayer to God, that at last we all may be gathered together there, where there is no going out forever. God grant it, for his name's sake." The effect produced by this address, (of which the above is the faintest outline,) as uttered by Dr. Knox, was most salutary and impressive. All felt that religion was a powerful reality, and that the venerable speaker was a beautiful illustration of the influence of divine grace in elevating and refining the most noble and generous of human qualities.

Note B.

At the end of the year after his licensure by the Presbytery, Mr. Knox received calls from the following churches in the Associate Reformed communion, namely: the church near Milton, in Pennsylvania; the church in Spruce street, Philadelphia; and the church in Newburgh, New-York. Besides these, the Presbytery put into his hands calls from the Middle Dutch Church in Albany, New-York, and the Collegiate Church in New-York City.

Note C.

In his sermon occasioned by the death of Mrs. Knox, the Rev. Dr. McElroy, who had known her long and well, says: "Seldom is so much intellect, education, grace, and loveliness combined in a single character; and more seldom still have we an opportunity of contemplating a character so eminently consistent and harmonious in all its parts. It was simple, dignified, transparent."

In the commencement of Dr. Knox's will, bearing date in June, 1857, the following sentences are found: "With all affectionate earnestness, I commend my beloved children to the providence and grace of God, and charge them that they cultivate the fear of God, live in mutual love and harmony, and, as ability and necessity shall indicate, be helpful to each other. I charge them also ever to remember and strive to imitate the eminently pure, exalted, and endearing exemplification of the graces and virtues of the spirit which they all have seen and known in their blessed mother."

"They were beautiful in their lives, and in their deaths were not (long) divided."

Note D.

The Rev. Professor Huntington, of the Auburn Theological Seminary, has written as follows to the family of Dr. Knox. We give the extracts from his letter, as an admirable summing up of the personal character of the venerated dead. "It is now nearly twenty years since all my associations with the city of New-York have clustered in your father's house, and around your father's person. And through all that time—with a single comparatively brief interval of precarious health—he has appeared to me hardly to change; unless, indeed, to grow more vigorous, efficient, useful, and cheerful, as he grew more patriarchal. When I saw him in May last, he was perfectly well, and bade fair to continue long in active service. All tidings from him since have indorsed the same promise. No healthy child, no man in the full strength of middle life, was ever cut down more unexpectedly. He was the central figure in all my views and memories of your great city. I can not describe to you my loss for a regulating, controlling object, when I think of New-York, without thinking of him as still living, moving, acting in it, of all its great interests *magna pars*.

"Dr. Knox was preëminently adapted to fill a large place in his day and generation. His noble, majestic form never disappointed the expectations which it could not fail to raise. The earthly house and the immortal tenant were well matched. He was *born* to exert a commanding influence. He was *consecrated* to exert a commanding influence for *good*. His comprehensive mind spurned all narrow, contracted, mean, petty, and false views of any subject to which his attention was directed. He saw farther than most men; and as far as he saw, he saw clearly, and what he saw he spake, 'without partiality and without hypocrisy.' Then, too, his great heart was full of generous sympathies, which forbade him to yield his judgment to the special pleading of any *ex parte* advocate of selfishness and injustice. For these and similar reasons, his *wisdom* became the characteristic by which he was best known to the *world*—the secret of his power in the pulpit, and in pastoral visitation, over the understanding and hearts and consciences of his parishioners, a power which a long ministerial life but served to increase, and which will continue to be felt when all the popular eloquence of the times shall be forgotten; the secret, too, of his election to so many important offices in the benevolent societies and philanthropic and educational institutions of his age, offices which, however arduous and thankless the labors devolved

upon him in them, he could not be permitted, for any plea of increasing years, to resign; and the secret, moreover, of the innumerable applications to him, in person and by letter, for private advice, from kindred and connections near and remote; from members of his own congregation, and his fellow-citizens generally; from his ministerial brethren; from strangers and foreigners; from high life, middle life, and low life, thronging his house, interrupting him at his meals, his devotions, and his studies, and burdening him with cares enough to crush any ordinary man, though, truth to say, he seemed to thrive under them.

"For, with all the public responsibilities which his sound judgment and discretion brought upon him, he found so much time for the enjoyment and duties of social life, that he was best known throughout the large circle of his *family* and *friends* for his *warm affection*, *constant and kindly solicitude*, and *bountiful hospitality*. Who that ever witnessed, can forget how his imposing presence was relieved by the beautiful combination in his manners of dignity, courtesy, affability, and cordiality? His hearty welcome was sustained by his unwearied attentions to his guests, till his farewell left them more his admirers than ever. Among the multitudes entitled to his regards, or admitted to his confidence and favor, not one, in disappointment, perplexity, or sorrow, ever applied to him for assistance, counsel, or consolation in vain. Many a time has he volunteered his thoughtfulness for them, and, when they least expected it, has soothed their griefs, guided them through their difficulties, and opened to them new avenues of usefulness and prosperity. And ever have they found him most deeply interested in, and most ready to promote, their spiritual and eternal welfare. He *watched* for their souls. If any man ever had a right to adopt the words of 'the greatest of all the men of the East,' it was Dr. Knox: 'When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and *the fatherless*, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused *the widow's heart* to sing for joy. I was eyes to the blind, and feet was I to the lame. I was *a father* to the poor, and the cause which I knew not I searched out. Unto me *men gave ear*, *and waited*, *and kept silence at my counsel. I chose out their way*, *and sat chief*, and dwelt as a king in the army, *as one that comforteth the mourners*.'"

Note E.

Dr. Knox had always a strong aversion to appear in print. His published discourses are therefore few. The following-named are all, it is believed, which he gave to the public. The majority of them were prepared with no thought of publication, and all of them amid the many pressing calls of his multiplied engagements. They are therefore examples of his ordinary ministrations.

1. The Duty and Necessity of Searching the Scriptures. A Discourse delivered in the Reformed Dutch Church in New-Brunswick, September 3, 1823, upon the occasion of the Inauguration of the Rev. John De Witt, A.M., as Professor of Biblical Criticism in the Theological Seminary of the Reformed Protestant Dutch Church. "Search the Scriptures." John 5 : 39.

2. The Death of the Aged Pious a Blessing. A Sermon occasioned by the Death of the Rev. Gerardus A. Kuypers, D.D. Preached in the Middle Dutch Church, June 7, 1833. "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years: and was gathered to his people." Genesis 25 : 8.

3. Parental Responsibility. A Discourse delivered in the Middle Dutch Church, November, 1834. "For I have told him, that I will judge his house forever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." 1 Samuel 3 : 13.

4. Parental Solicitude. A Discourse delivered in the Middle Dutch Church, December, 1834. "Oh! that Ishmael might live before thee!" Genesis 17 : 18.

5. Comfort in Sorrow. A Discourse occasioned by the Death of Mrs. Marianne F. McElroy, wife of the Rev. Dr. McElroy, Pastor of the Scotch Presbyterian Church in Cedar street, New-York. Delivered on Sabbath morning, November 27, 1836. "But I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not even as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thessalonians 4 : 13, 14.

6. Preparation for Death. A Sermon on the occasion of the Death of Lieutenant-Colonel Alexander Ramsay Thompson, of the U. S. Army, who was killed in battle with the Indians, at Okee-cho-bee, Florida, December 25, 1837. Delivered in the

Middle Dutch Church, February 11, 1838. "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." Matthew 24 : 44.

7. The Church Glorious. A Discourse delivered on the occasion of the opening for divine worship of the building erected by the Consistory of the Reformed Protestant Dutch Church of the City of New-York, on the corner of Fourth street and Lafayette Place, May 9, 1839. "And I will make the place of my feet glorious." Isaiah 60 : 13.

8. The Good and Faithful Servant. A Discourse delivered in the Reformed Dutch Church on Lafayette Place, March 11, 1849, on occasion of the death of the Rev. William Cahoone. "His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Matthew 25 : 21.

9. The Character and End of the Perfect and Upright. A Discourse delivered in the Middle Dutch Church, (Lafayette Place,) June 28, 1857, on the occasion of the death of John Neilson, M.D. "Mark the perfect man, and behold the upright; for the end of that man is peace." Psalm 37 : 37.

Besides these published sermons, Dr. Knox furnished, from time to time, to the public papers, a number of addresses delivered by him on various occasions of general interest. He was also the author of several tracts, which have had large circulation through the instrumentality of the American Tract Society.

His time generally, however, was too fully occupied with the cares of his numerous positions of responsibility and labor, to afford him leisure for preparation for the press.

Note F.

The visit of Dr. Knox to Europe, in the year 1849, introduced him to the acquaintance and friendship of some of the most distinguished Christian men of Great Britain and the Continent, upon whom he produced the same favorable impression which, during all his life, he produced at home. Since his death, the venerable Dr. Raffles, of Liverpool, has written: "The little that I was privileged to see of the excellent Dr. Knox, attached me strongly to him. From that little, I feel assured that all that was said of him on the occasion of his funeral, is true. I never met

with a man who more thoroughly combined the polish of the gentleman with the piety of the Christian; and I can perfectly understand how deeply and painfully the void occasioned by the removal of such a man must be felt by the family to which he was endeared, and the community he so much benefited and adorned." Other letters of the same character have been received by the family, from persons of high distinction in Great Britain.

Note G.

At the anniversary of the American Tract Society in May, 1845, Dr. Knox made the following remarks relative to the loss sustained by the Society, the Church, and the community in the death of the devoted Rev. Dr. Milnor. No one acquainted with the feelings of the community, when it was announced that Dr. Knox was dead, no one who witnessed the demonstration at his funeral, can fail to remark how his words, so true in 1845 of the lamented Milnor, became in 1858 as emphatically true of himself.

"With humble submission to a wise and holy Providence, we nevertheless deplore our loss, in the removal by death of him whose devoted and faithful labors as Chairman of the Publishing and Executive Committees have been identified with the prosperity of the Society from the time of its formation. This venerated and beloved man of God is no longer with us. God has taken him. We shall see his face no more.

"In the mellowed but undecayed ripeness and richness of his powers, the unabated activity of his efforts, and the zenith of his usefulness, he has been taken from us; and, although it is not always given to men in public stations, even the gifted, the useful, and the good, whether in political, civil, or professional life, to carry with them into the evening of their days a lustre undimmed and undiminished, he has passed to the grave as full of *honors* as he was full of days.

"Of liberal and catholic spirit and enlarged philanthropy, Dr. Milnor was associated with every great enterprise of Christian benevolence; and, notwithstanding his own unobtrusive modesty, a foremost place in the ranks of well-doing was spontaneously and usually assigned to him by his compeers.

"In *this* Society, his station, from the commencement, was that of chief responsibility and toil. By a ready facility, habitual system, and self-denying diligence, he was able to perform, and to perform promptly, seasonably, and well, a vast amount of labor.

"Look over the scene of his domestic duties, his pastoral toils, his connection with the institutions of his own Church, and the other great meliorating institutions, civil and religious, which adorn our city: call to mind the claims upon his time and attention, and the interruptions incident to his position; his fidelity, piety, purity, gentleness, urbanity; the degree and the kind of influence pervading this wide sphere emanating from his single person—and you perceive why it was that a sob so deep and convulsive burst from the heart of the community when the tidings of his death fell upon its ear.

"Mr. President, I have seen a *Livingston* laid in the grave, a *Mason*, a *M'Leod*, a *Romeyn*, a *Hobart*, and others illustrious in their day, burning and shining lights, men deeply endeared, of high intellect and renown, and of commanding influence; and I have received impressions not to be effaced. Were it not for the revelation to Abraham, '*I am the Almighty God*,' *the All-sufficient*, I should have almost felt respecting some of these, that the exigencies of a sinful and disordered generation could not dispense with their presence. And yet scarcely in any case have I seen the fountains of human feeling more deeply moved, than when the remains of our beloved Milnor were committed to the earth—when talent and piety and eloquence poured out their tribute to his worth, and the hearts of that great assembly of the rich and the poor, the lofty and the lowly, the wise and the simple, dissolved, and with a subdued murmur flowed together in the sympathy of grief. There is nothing in all the forms of pride and worldliness that can bear a tribute like this."

A FAINT TRIBUTE TO THE MEMORY OF

THE REV. JOHN KNOX, D.D.,

SENIOR PASTOR OF THE COLLEGIATE REFORMED DUTCH CHURCH.

"Behold an Israelite indeed!"

Ere his path of life grew dreary,
Or his step was slow,
Ere his heart was worn or weary,
With his work below,
The crown of righteousness was ready
To adorn his brow.

In a moment he departed
To his heavenly rest;
We, the mourners, stricken-hearted,
Know that he is blest,
Know that with *one* step he mounted
To his Saviour's breast.

Yet ah! yet with selfish sorrow,
We his loss must weep;
Scarcely dreaming of a morrow
When regret shall sleep,
Or when we shall cease to miss him
In time's shadows deep.

Never more on earth to meet him,
Oh! how sore the pain!
Ne'er with human tongue to greet him
'Mid the haunts of men;
Never, *never* more to meet him
On this earth again!

His holy life and ministry
A seraph's pen might write—
Pure, and stainless, and harmonious,
Even passing bright,
As a jewel set in glory,
Shone his Christian light:

Standing on the heights of Zion,
On Christ's battle-tower,
In the fullness of his vigor,
And his mental power,
Never putting off his armor
Till his dying hour.

Suddenly his work was ended;
'Twas sufficient here—
He was summoned to a service
In a higher sphere,
And the pearly gates unfolded
To admit him there.

By the golden harps of angels,
Welcomed to the courts above,
And with songs of bright evangels,
Hailed with joy and sacred love;
Welcomed by the saints and angels,
Never more from heaven to rove.

Gentle, modest, unassuming,
Was his course on earth;
Seeking no parade or honors
To proclaim his worth:
Yet the world's strong testimonials
Rush spontaneous forth.

Like the waves of mighty waters,
Was the o'erflowing crowd,
Pressing on with those who bore him
To his last abode,
Showing how revered, lamented,
Was this Man of God.

E. Bogart.

LINES ON THE DEATH OF DR. KNOX.

The evening shades were gathering dark
Around a well-spent day;
Angels unseen were chanting—hark!
"Beloved, come away."

He knew their voices—quickly flung
The lattice open wide:
A solemn requiem was sung,
For death stood by his side.

Remorseless Death! thou mayst rejoice;
A shining mark is thine;
Mute is the sympathetic voice
Whose breathings were divine.

'Twas ordered that no parting scene
Should agonize his breast;
Nor doubt, nor fear should flit between
Glad visions of the blest.

And now the great eternal chime
Tolled the order—Soul, depart!
Angels thy guide, the guard of time
Sentinels of the heart.

From Jordan's river, crowned with grace,
The saint emerges bright,
To meet his Saviour's smiling face,
In the "land of pure delight."

January 15, 1858. A. S.

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